

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

JUNE, 1883.

VOL. XV, No. 6.

A Great Mistake.

It is a great mistake for Sunday-school superintendents and teachers to neglect the public services of the church with which their school is identified.

A Sunday-school in a church that does not tend to build up that church, and that is not subordinate to its officers, has no reason for existence in that particular locality.

One of the great objects of the Sunday school is the training of children to love to attend the church. It is this far a substitute for homes that have neglected their duty. When a Sunday-school pupil finds his teacher and superintendent indifferent to the church, the pastor, the public service, or to any of the interests of that church, he will be likely to become as apathetic as are his leaders. We think, therefore, that our conclusion is legitimate—that Sunday-school superintendents and teachers who do not feel a deep and unwavering interest in the church itself would render better service to the public and to the church by an early resignation. Where the session is held immediately after the public services, the coming in of such officers at a late hour has a most demoralizing effect.

Another Mistake.

It is a great mistake to gauge the merits of a lesson system, or of lesson helps, by their "cheapness." Loyalty to the particular Church of which a Sunday-school is a part, fidelity to the doctrinal truths which that Church and school are pledged to teach, demand the use of the prescribed helps which such Church has seen proper through her officials to provide.

Of course, if the publishing house appointed by the Church to do such work is exorbitant in its charges, the Sunday-school has a right to make inquiry, and to enter solemn protest that the policy of

the publishers may be modified, and other managers appointed. But while the lesson helps have Church authority, and are not exorbitant in their prices, there is only one thing for the schools of that particular Church to do, namely, to use their own helps.

Those City Boarders.

Among the Catskills last winter, a gentleman pointed out a railway running up through a gorge from the Hudson River toward the mountains. "On that track," he said, "passed up last summer forty thousand people who came from the cities to enjoy the pleasant atmosphere and fine scenery of our mountains."

At a Sunday-School Convention in the same neighborhood, among the difficulties presented in the Question Drawer was this: "City boarders in the summer-time are a more serious difficulty to us than most any other."

We wondered a little at this. What connection there could be between "city boarders in summer time" and the "Sunday-school work" throughout the year among the Catskills, and on the shores of the Hudson, was a problem. Further inquiry, public and private, elicited the following facts:

1. Thousands of the boarders who come to this region in summer are, at home, Christian people, and they neglect entirely the Sunday-schools in the neighborhood where they board for the summer.

2. By their example they exert a most deleterious influence over the families with whom they board, and especially over the little children, who are in the habit during the rest of the year of going to the school. Little children from the city who do not go to the Sunday-school are a great temptation to those at whose houses they board, who are by their parents required to attend every Sabbath.

3. City boarders by their demands upon the

families with whom they board for an especially good dinner on Sunday, and other attentions, prevent these families from regularity and fidelity in attendance upon a public and Sunday-school service.

4. As we have said, many of these summer boarders are, at home, professing Christians, who more or less regularly attend church and require their children to do the same; but in the summer time, away from home, away from their own sanctuaries, they allow their children to imitate their bad parental example, and to live as though, having bidden good-bye to the church, to the pastor, and to home, they had also said good-bye to the claims of religion and of the church upon them.

We were exceedingly pained at this statement of the case, and resolved to state the facts in our JOURNAL, that those among our two hundred thousand readers who are in the habit of taking summer vacations may be put on guard against such pernicious influence, and that they may remember the claims of God upon them, through all the year, everywhere, and among all classes of people.

We Wonder.

We wonder that Sunday-school superintendents have not ordered our new Leaf Cluster for the primary class. It is far superior to the Leaf Clusters which have preceded it. Every picture is lithographed in colors, and is a real ornament to the school-room.

We wonder that primary teachers can hold their sessions a single Sunday without a copy of the Leaf Cluster. If you want to know what the pictures are, send to Phillips & Hunt, or Walden & Stowe, for a specimen picture.

Young Teacher and Old Pupils.

A TEACHER of an adult Bible class writes for practical hints in connection with his work. He says: "My scholars' ages range from thirty-five to forty-five. The teacher is less than twenty-eight. We are all church members. What good can I do this people? I did not choose the place. I was put there by the superintendent, and I was much inclined to rebel at first. I often blush at my own presumption in standing up to teach those so much my superior in knowledge and practical wisdom, and in Christian experience. I have had, perhaps, some advantage of education and study. I have time to prepare the lesson, and am on hand every Sunday to teach it, (I think the last clause shows why they chose me.)

"I have ten or twelve scholars. They say they like it. I do. I never liked any thing better. We get interested. I learn a good deal, and the bell rings too soon. But still I often feel worried and condemned. Some older person ought to have the class, who could keep an active, penetrating, spiritual

interest. My members are well-to-do business men and busy women, fathers and mothers of families. They do not find time to study the lesson. I can. The superintendent sees nothing amiss. He calls in the class and tells me I am a great help. There may be a great many teachers like me. I wish you would put a helpful word for us in the JOURNAL."

1. This brother is not alone in his work. There are thousands of teachers who have charge of adult classes, teachers who are younger than most of the members of the class.

2. Age is no measure of wisdom or power. Alexander the Great was less than thirty-three years old when he died. Pitt, the English statesman, was a mere boy when he did his grandest work. John M'Clintock became professor in Dickinson College when he was so juvenile in appearance that at his first introduction pupils and professors smiled at him. John Summerfield was a mere boy. Charles H. Spurgeon did some of his best work before he was twenty-two. There are men of maturity in thought, judgment, and character at twenty-one.

3. With a class of persons who have much "practical wisdom and experience" a teacher has to do little more than draw out this wisdom and experience. The larger the resources of the class in itself, the easier the work of the teacher.

4. It is a mistake to assume that it is more difficult to teach seniors than juveniles, or that the teaching should vary to any great degree. The facts of the lesson should be recalled, the practical lessons emphasized, clear illustrations employed, just as in teaching younger pupils. Then dig for root-thoughts.

5. If the teacher of the adult class will study the subject-matter of the lesson as though he were to teach boys and girls, will read in the JOURNAL all hints for the teachers, especially those for the benefit of the "primary teachers," if he will think carefully about the every-day needs and experiences of the men and women in his class, he will find hints and illustrations coming to him in great variety and abundance by which he can make the lesson clear and forcible during the Sabbath hour of recitation.

A Sunday-School Music Book.

A CORRESPONDENT—Israel Cleaver, of Reading, Pa.—in a recent communication, insists that the hymn-tunes recommended for use in the public worship of our Methodist congregations should be more largely used in our Sabbath-schools.

Mr. Cleaver quotes the remarks of Bishop Janes, as published in the "Lesser Hymnal" of Bishop Warren, 1875: "It is of the very first importance that the children in our Sunday-schools should know the hymns in common use in our public worship. This will enable them to join in the singing in our social meetings, and to take part in the devotional

services of the sanctuary. It will be an incentive to them to attend public worship, because they will be prepared to share in its exercises. These hymns will furnish them with sentiments and spiritual songs that will be useful to them in hours of penitence, of temptation, of adversity, of religious joy, of closet devotion, and when dying. O how different from those flippant, sentimental, semi-religious songs used in so many of our Sunday-schools! The importance of having the same hymns generally used at our family altars, in our Sunday-schools, and in our congregations, cannot well be overestimated."

Mr. Cleaver insists that such of the music of the Hymnal with Tunes, as might be selected for Sabbath-school use, is not a whit inferior to that now in vogue, whether we consider sprightliness, harmony, or any of the qualities supposed to attract the children especially, while for pathos and solidity it is certainly superior. Taking the compilation of Bishop Warren's as a hint, can not a simpler one be made from our "Hymnal with Tunes"—both words and music—and put up in the familiar form, such as "Pure Gold," "Fresh Laurels," etc.? A small ten-cent edition might be issued also with the possibility of its becoming as popular as Gospel Hymns. Would not such a book give more attractions to religious practice, as well as to religious sentiment, and hence not be so quickly sung out?

The above suggestions by Brother Cleaver are worthy of consideration.

Sunday-School Work Abroad.

From a correspondent in Germany we learn that a distinguished German writer and worker, editor of a weekly illustrated paper and author of a splendid history of German literature, is responsible for the following statement: "Among the inaccuracies often repeated in the American journals are, 1.) That Germany has no Sunday-schools; 2.) That there were Sunday-schools in Germany in the time of Luther; 3.) That Sunday-schools were founded in Italy by Cardinal Borromeo." Dr. — had no little difficulty in obtaining the real facts of the case. He first read the article on Borromeo in Herzog's *Real-Encyclopädie*, which said nothing of the Sunday-schools that Borromeo is supposed to have originated. He next endeavored to obtain from the University the various lives of the Italian Cardinal mentioned among the literature in the article referred to, but they were not to be had, neither could any of the professors whom he consulted give him any information on the subject. Finally he wrote to a high authority in Milan, from whom he received the announcement that Sunday-schools had been established in Italy thirty years before Cardinal Borromeo, who had but unfolded and organized an institution he already found in existence.

Rest to Some, Work to Others.

To some men it will be a real rest to take a class in Sunday-school and teach it, while to others it would not be rest, but work. A man, for instance, who teaches every day in the week, except Sunday, will, perhaps, feel it burdensome to teach Sunday, too. Christ, indeed, knows how to make such a burden light. But there will be less change of occupation in it to him. It will still be teaching, though it will be different teaching.

To the merchant, on the other hand, or the lawyer, to do teaching on Sunday might be positive rest. It would enforce a change and diversion of thought—one of the most healthful and restful of influences. So to the mechanic, or to the house-keeper, absorbed in manual duties all the week, a turn on Sunday of teaching, with the preparation needful for this, would bring refreshment to the body through refreshment to the mind. There would be the tonic influence of activity in thought. And then the blessing to the heart!

An Evil Thing.

A BROOKLYN correspondent complains about the means sometimes employed for raising money in the Sunday-school. Plans are devised, for example, which require an admission fee; tickets are given out among the scholars for sale; an extra ticket is given to the scholar who disposes of four or five; in some cases premiums are promised to the most successful salesman; these tickets are received in the Sunday-school and sold on Sunday as well as on other days; notices are given from Sabbath to Sabbath with all the attendant excitement; the collection of money for the sale of tickets; the profit the scholar makes on his sales; the temptation involved to boys in carrying money in their pockets; the occasional absconding of a boy with his money—all this on Sabbath day!

Our correspondent wisely asks: "Should not a higher motive be set before the young to work for Christ, and should not the Sabbath day be kept free from the buying and selling thus described?"

Let us, dear superintendents and teachers, put a stop to all such desecration of God's holy day.

"A COMMONPLACE life," we say, and we sigh,

But why should we sigh as we say?

The commonplace sun in the commonplace sky

Makes up the commonplace day;

The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;

But dark were the world and sad our lot
If the flowers failed and the sun shone not;

And God, who studies each separate soul,

Out of commonplace lives makes his beautiful whole."

Instruction, Education.

Paper First.

BY MRS. V. C. PHOEBUS.

NOTWITHSTANDING the fact that the two words, "instruction" and "education," have so often been shown, by their etymology, to have essentially different meanings, we still find them used interchangeably. Indeed, Webster, in his Unabridged, falls into the mistake of defining one by the other.

The misuse of a word might be, of itself, a very trifling matter; it becomes important when, through confusion of ideas, as in this case, it leads to serious mistakes in practice.

Instruction implies a "furnishing;" education, a "drawing out." Now there is surely a difference between the "furnishing" a child's mind with the information he may need for successfully prosecuting his life-journey, and the "drawing out" or developing his mental and spiritual nature.

Let us take a merely physical illustration of this—the case of an ancient warrior. One teacher, through various gymnastic exercises, trains his bodily strength; teaches him to run, to wrestle, to endure fasting, fatigue, and vigils. Little by little, another supplies him with the "furnishing" of a fully equipped knight. As each separate piece is added, the trainer never loses sight of the fact that his business is to develop the strength of muscle that shall best make that piece serviceable for offense and defense.

Now, he who supplies the weapons may well be compared to the *instructor* who furnishes the child with information in regard to geography, arithmetic, grammar, or even the Scriptures; while he who develops the muscular power may stand for a type of the *educator* who brings moral and spiritual forces to bear upon the mind and affections of the child.

The instruction is a good thing, but the education is the vital point. Instruction in knowledge without the training of all the forces—intellectual, moral, and spiritual—is quite capable of proving (as America's public schools may yet show) a very deadly process. The sharper the tools of knowledge with which we furnish a child, the greater the need of training the forces that are to determine their use.

In a subsequent paper we shall consider the thought that even in Sunday-school and in the study of the Bible, instruction and education may be—but need not be—diametrically opposed to each other.

Time Precious.

From Thomas De Quincey, as reported by the editor of *The American Journal of Education*, we gather the following impressive facts and figures:

Seventy years of life yield 25,550 days. Remember, now, that twenty years have gone before beginning—before having attained any skill or system, or any definite purpose in the distribution of time.

Deduction No. 1, for twenty years before begin-

ning, 7,300; remainder, 18,250 days. Out of this remainder you will have to deduct one third at a blow for one item, sleep. Deduction No. 2, 6,080 days, leaving remainder No. 2, 12,170 days.

Once more, De Quincey says, on account of illness, of recreation, and the serious occupations spread over the surface of life, it will be little enough to deduct another third. In the case of the minister it will be more, rather than less, for, as I understand him, the time occupied in public speaking comes in here—but call it one third. Deducting No. 3, 4,060 days, leaves remainder No. 3, 8,110 days.

Finally, he says for the single item which the Roman armies grouped under the phrase "*corpus curare*," attending upon the animal necessities—eating, drinking, washing, bathing, and exercise—deduct the smallest proper amount from the last remainder, 8,110 days, and you will have less than 4,000 days in a long life left for the direct development of all that is most august in the nature of man. After that comes the night when no man can work.

Four thousand days—one solid mass of time, amounting to eleven and a half continuous years. This is the limit of your intellectual and spiritual working life to-day. Does it look small? It is priceless. Its value is incomputable. To what could I compare it? To the sparkling crown jewels of the Tower of London? To the glittering treasures of the Saxon Greek Vault? To the massive jewelry of the walls, even, of the Apocalyptic City? They cannot represent its value.

At Home.

... The Halstead street Mission Methodist Episcopal Sunday-School, Chicago, Illinois, Rev. R. S. Cantine, pastor, reports a recent attendance of 1,754 scholars!

... Rev. P. C. Johnson, of Grand Island, Neb., has organized a Sunday-school normal class of twelve persons, composed of the superintendent and teachers of the school. President, E. W. Justice; Vice-President, Mrs. W. Smith; Secretary and Treasurer, Mrs. Sallie West; Conductor, Rev. P. C. Johnson. Weekly meetings held on Tuesday evenings.

... Three little girls, whose names should have been reported before this, living in Ashland, Ohio, committed to memory during 1882 the entire book of Mark, reciting the lesson to their teacher every Sunday during the year. The names of these girls are Flossie B. Good, aged nine years; Flora B. Heffner, aged eight years; Helen J. Good, aged seven years.

... Concerning Dr. Wilkinson's "Ode on Webster," Dr. Geo. Dana Boardman, of Philadelphia, writes: "I think that 'The Ode' is as fine a thing of the kind as there is in literature. It is lofty in sentiment, broad in sweep, subtle in insight, stately yet varied in movement, exquisite in expression, triumphant in apology. The best tribute I can pay it is to say: It is Websterian."

... *Memorials of a Consecrated Life*. Compiled from the Autobiography, Letters, and Diaries of Anne Lutton, of Cotham, Bristol, England. Post 8vo. Portrait and illustrations. This is the full title of a work recently from the press of the Wesleyan Conference in England. This volume appeals to a large circle of readers. It sets forth the high and worthy work of a truly

consecrated soul. There are many friends and relatives of the author on this side the ocean awaiting eagerly the publication of this memorial. May it receive a welcome from all who ought to be inspired by noble examples in Christian faith and activity !

... It is not for the poetry that is in it, but for the thought, that we publish the following waif sent us by a pastor :

"When Sabbath's hallowed morn I meet,
What makes its sacred hours so sweet ?
The hope that I this day shall greet
My class.

"When to my closet I repair
To tell my wants to Jesus there,
What is the burden of my prayer ?
My class.

"When from life's troubled scene I rest,
Safely reposed on Jesus' breast,
O may I meet among the blest
My class."

... Here is a verse of "Happy Land" in Chinese and English :

Gom yea yetsoz folk dee,
There is a happy land,
Doy ye yourn fong ;
Far, far away ;
Sing tone ye wing jone key,
Where saints in glory stand,
Goe got jee gwong.
Bright, bright as day.
Foon hern don be hone gore,
Oh, how they sweetly sing,
Quoy wing k g gone yorn por ;
Worthy is our Saviour King ;
Key sing hearn leerngee war,
Loud let his praises ring,
Don bee mo keen !
Praise, praise for aye !

... A pastor uses his papyrograph for a little commercial-note page notice, at the head of which is a sketch of Philip Embury's house in New York, "where the first Methodist sermon in America was preached October 17, 1766, by Embury himself." The following texts of Scripture are thrown on a scroll opposite the house : Phil. 3. 10 ; John 5. 23 ; Col. 2. 6, 7 ; 1 Peter 1. 8 ; Eph. 1. 12-14 ; Phil. 4. 4. Underneath is the following :

THE PARSONAGE.

To
A Probationer in the M. E. Church :

Another meeting for the probationers will be held on next Sunday, 25th inst., at half past three o'clock in the afternoon, in the class-room. *Please be present.* Remember four important things : 1. *Bible reading* : not as a mere habit, but to get something helpful to your Christian life. 2. *Secret prayer* : in your room and also in your heart, wherever you may be ; be at home with God. 3. *Church attendance* : preaching, Sunday-school, class-meeting, prayer-meeting, and all others helpful to you. 4. *Daily life* : industry, economy, studiousness, self-denial, faithfulness to God and man.

Sincerely, your pastor.

Methodism and Sunday-Schools.

BY DR. W. G. E. CUNNINGHAM.

WE are frequently asked to show what connection Methodism had with the beginning of the modern Sunday-school system. We have responded to this request more than once, but, at the risk of unnecessary repetition, will again give an outline of the history. Those who are familiar with the facts will excuse us, and those who are not will thank us.

Methodism is historically connected with both the initiation and progress of Sunday-schools. As early as 1769, Hannah Ball, a young Methodist, established a Sunday-school in Wycombe, England, in which a large number of children were instructed in the knowledge of the Scriptures. In 1781 another Methodist woman (afterward Mrs. Bradburn) was conversing with Robert Raikes in Gloucester on the subject of educating the young, when he pointed to groups of neglected children in the street, and said, "What can we do for them?" She replied, "Let us teach them to read, and take them to church." Mr. Raikes was pleased with the suggestion, and the two shortly afterward led a company of Sunday scholars to the church. These children were poor and neglected street waifs, and at that day such was the indifference of the Christian community in Gloucester to the moral and religious condition of the lower classes, especially the children, that this benevolent act of these two Christian philanthropists subjected them to the derision of the populace. Such was the want of popular sympathy with the movement that, though Mr. Raikes was editor of a paper in the town, he did not refer to his efforts for the children until November 3, 1783. In 1784 he published an account of his plan, which immediately attracted Mr. Wesley's attention, and he inserted Mr. Raikes' article in the *Arminian Magazine* for January, 1785, and exhorted his people to adopt the new institution. The Methodists, with their characteristic zeal and enterprise, instantly "began to instruct their neighbors' children, and to go with them to the house of God on the Lord's day."

In the same year, "Mr. Fletcher, lately hearing of Sunday-schools, thought much upon them, and then set about the work." He drew up proposals for six schools in Coalbrook Dale, Madeley, and Madeley Wood, and in a short time had three hundred children under instruction, and himself diligently assisted in teaching until his last illness. He wrote an essay on "the advantages likely to arise from Sunday-schools." It was also his intention to prepare small publications for the use of Sunday-schools, such as have since become so universally popular, but death cut short his pious plans in this important direction.

In Mr. Wesley's Journal for July 18, 1784, the same year that Mr. Raikes published his account of what he was doing, appears this entry : "I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools

THE teacher who talks much, and allows his pupils to say little, is no educator, but a huge obstacle in the way of the shooting of the young idea.

may be nurseries for Christians?" Another Methodist, (Calvinistic,) Rowland Hill, introduced Sunday-schools into London in 1786. They were also introduced into the United States, in 1786, by Bishop Asbury, and have continued to be a marked feature of American Methodism to this day. In the same year that Bishop Asbury organized his first school in this country, Mr. Wesley says there were five hundred and fifty children taught in the Sunday-school of his society at Bolton; and the next year he found there eight hundred scholars and eighty teachers. He wrote to one of his preachers in the beginning of 1787: "I am glad you have taken in hand that blessed work of setting up Sunday-schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them." The year before his death, Mr. Wesley wrote to an itinerant preacher, Charles Atmore: "I am glad you have set up Sunday-schools at Newcastle. This is one of the best institutions which has been seen in Europe for some centuries."

By thus showing the historical connection of Methodism with the institution of Sunday-schools in England and America we do not intend to claim any thing more than its legitimate share in the initiation and development of this great institution. This much we do claim, however, and this much we are prepared to maintain by well-accredited authorities. Our proper place in ecclesiastical history as a Christian Church, we think, has been ignored by some writers, perhaps without design. We have no desire to urge an immodest claim to superiority in any thing among Christian denominations, but simply to honor the facts of history, and to magnify the grace of God that has made us, as a people, one of his chosen instruments for good among the nations.

For the convenience of those who may wish to pursue the subject further, we subjoin a list of authorities on the early history of Sunday-schools: *Life of Robert Raikes*; *History of Sunday-Schools—Memoir of Hannah Ball*, London, 1839; *Wesleyan Magazine*, 1834, 1846; *Myle's Chronological History*, 1785; *Sydney's Life of Rowland Hill*; *Hill's Answer to Horsley*; *Strickland's Life of Asbury*, etc.; *Stevens' History of Methodism*, from which the foregoing statement has been chiefly gathered; *Summers' Sunday-School Teacher*; *History of Sunday-Schools* by Candler, etc.—*Sunday-School Magazine*.

Rest and Peace.

THE starting the Sunday-school was not difficult, so far as scholars were concerned, but to get the teachers—there was the rub. The Indian traders, generally intelligent and often educated men, take very little interest in the moral and religious welfare of the community out of which they make their money. To get rich is their great ideal. I found the doctor and one of the partners in the village store at leisure, and urged the using of their

talents for the uplifting of the people by the Gospel lever.

"Well," said the trader, in answer to my pleading, "I have not much leisure, and I take Sunday to rest. After stray customers have gone Sunday mornings, I take a good book or magazine, and lie on the counter and read. I take more rest and enjoyment in this than any thing else. When do you take your comfort, parson?"

"Well," said I, "a man may have rest and not real peace. When I have worked hard through the week to arrange two or three meetings, and have succeeded in organizing as many schools for that higher education, (in Christianity,) I breathe freer than at any other time. This accomplished, as I ride through woods and over prairies to my stopping-place, alone and thoughtful, I find the peace that passes understanding, such as I never could have in retirement merely for selfish enjoyment. No man can know this peace till he tries God's plan."—*Sunday-School World*.

A Knowledge of the Lesson.

WE wonder how many teachers know, a week ahead, what the lesson will be. We would like to begin with the reader of these words, and put the question. Each teacher should get the lesson fully into mind and heart the first of the week—should brood over it, ponder it, believe in it intensely, as daily duties are attended to. No natural brightness, no well-stored mind, no matured Christian character, will atone for the lack of special study of the lesson. Carlyle says, "He who *kens* can." The truth must be seen with its antecedent and consequents. Not only should there be a bare statement of smooth abstractions, though they be solid, bright, and precious, but there should be illustrations and parallel meanings. Each teacher should start out Monday morning and collect items for the lesson as earnestly as any rag-picker hunts the streets for odds and ends. If in reading the paper something good on next Sunday's lesson is found, it should be cut out. If up town, and something is heard that is bright, or seen that is smart, it should be remembered. "It will be of interest to the boys next Sunday." If reading a book, and at a certain passage an idea that is good for next Sunday is found, a mark should be placed there. In how many ways Christ likened "the kingdom of heaven!" He should be taken as a model teacher. His parables are ever near; they lay hold upon the memory, and affect the heart enduringly.—*E. C. Casey*.

THERE are 22,449 verses in the Old and 7,584 verses in the New Testament, making in all, 30,033. By reading 84 verses each day, say 42 in the morning, 21 at noon, and 21 at night, you can read the Bible through once a year; or two chapters in the morning, one at noon, and one at night, will also enable you to do it.

Nature's Method.

KNOWLEDGE is not to be crammed in by mere naked dictation; you must teach as Nature teaches—gently, softly, kindly; a little now, a little then; a little here, a little there; a little this way, a little that way. See how Nature trains her plants in the field! If you have gone into the cornfield early in the morning, you have seen the little drop of dew on the top of each wheat-ear, standing there and asking the sun to kiss it, and impart to it some new chemical virtue; and having been kissed by the sun, and invigorated, it looks for a little groove, a little canal, a little fissure, in the plant and runs down that fissure to the root, and nourishes it. That takes place every morning; and what is the consequence? Why, there is the ear filling all round the top of the stalk, a number of rows, in each row a number of little granular buds when the sun shines out; the dew-drop is formed, and these little granular buds swell; they harden; they swell again, and harden again; the summer sun shines out still more bravely; and then you have the full corn in the ear, which bows its head, and asks the reaper to take it in.

Dignity of the Sunday-School Teacher.

It seems to me that every Sunday-school teacher has aright to put "Reverend" before his name as I have, or if not, if he discharges his trust, he certainly is a "Right Honorable." He teaches his congregation and preaches to his class. I may preach to more, and he to less; but still he is doing the same work, though in a smaller sphere. I am sure I can sympathize with Mr. Carey, when he said of his son, Felix, who left the missionary work to become an ambassador, "Felix has driveled into an ambassador," meaning to say, that he was once a great person as a missionary, but that he had afterward accepted a comparatively insignificant office.—*Spurgeon.*

Increase of Value.

A BAR of iron worth five dollars, worked into horseshoes, is worth ten dollars and fifty cents; made into needles, is worth three hundred and fifty-five dollars; made into penknife-blades, is worth three thousand two hundred and eighty-five dollars; made into balance-springs of watches, is worth two hundred and fifty thousand dollars. What a drilling the poor bar must undergo to reach all that! but, hammered and beaten and pounded and rolled and polished, how was its value increased! It might well have quivered and complained under the hard knocks it got; but were they all necessary to draw out its fine qualities, and fit it for higher offices! So, children, all the drilling and training which you are subject to in youth, and which often seem so hard to you, serve to bring out your nobler and finer qualities, and fit you for more responsible posts and greater usefulness in the world.

Ancient Virtue.

THE last and most excellent of the old lawgivers and philosophers among the Greeks had an alloy of viciousness, and could not be exemplary over all. Some were noted for flatterers, as Plato and Aristippus; some for incontinency, as Aristotle, Epicurus, Zeno, Theognis, Plato, and Aristippus again; and Socrates, whom their oracle affirmed to be the wisest and most perfect man, yet was noted for extreme intemperance, both in words and actions. And those Romans who were offered to them for examples, although they were in reputation, yet they had also great vices. Brutus dipped his hand in the blood of Caesar, his prince, and his father by love, endearments, and adoption. And Cato was but a wise man all day; for at night he was used to drink too liberally, and both he and Socrates did give their wives unto their friends. The philosopher and the censor were procurers of their wives' unchastity; and yet these were the best among the Gentiles.

Union and Denominational.

THE importance of teaching the peculiar doctrines of our Church in our Sunday-schools is being more and more appreciated by our preachers and people. In most cases the union idea is found to work to our injury, and, so far as we can see, nobody is specially benefited by it. The "undenominational argument is about worn out, and we are glad of it. It never was sound, and has become a "hobby" with some persons, and a business scheme with others. Take the denominations out of the country, and there will be precious little Christianity left in it. "Union schools" are great conveniences to certain weak folk who want a base upon which to operate. This is about their only use. We trust our next General Conference will give emphasis to doctrinal teaching in our Sunday-schools. We are well supplied with excellent catechisms and question-books, which ought to be in all our schools. These, with the current Bible lessons, furnish a complete outfit. We hope the day for "cheap alien literature" is past. Our Church is certainly able to take care of its own children, and it is bound to do so. If the parents at home, the pastors of our congregations, and teachers in our Sunday-schools, do their duty, the children of the Southern Methodist Church will be as well taught as any in the land.—*Sunday-School Magazine.*

What the Scotch are Thinking About.

WE in Scotland are beginning to feel the pressure of the necessity for a more educated class of teachers, and during the next few years our schools will pass through a pretty severe trial. In a great many respects the children are now better informed than some of the teachers. We have had admirable teachers, with a limited education, who knew their

Bibles well so far as fundamental doctrines are concerned, and who, with loving hearts, have been able to guide not a few to the Saviour. We have many such at the present day, with imperfect grammar and defective knowledge on many points, who are yet able ministers of the New Testament. But unquestionably, as education advances in the week-day school, it becomes more important to have a corresponding advance in the Sabbath-school. In a few years, when those who are now children will have attained their majority and have become teachers, the difficulty will in a great measure be met; but in this transition period, when the old and the new are coming into collision, there is a difficulty which should be met by a larger number of the educated classes consecrating themselves to this department of work.—*Scottish Sunday-School Teachers' Magazine.*

It Is Better.

BETTER to wear a calico dress without trimming, if it be paid for, than to owe the shopkeeper for the most elegant silk, cut and trimmed in the most bewitching manner.

Better live in a log cabin all your own, than a brown stone mansion belonging to somebody else.

Better walk forever, than run into debt for a horse and carriage.

Better to sit at a plain table, for which you paid three dollars ten years ago, than send home a new extension, black-walnut top, and promise to pay for it next week. Better to use the old cane-seated chairs and faded two-ply carpet, than tremble at the bills sent home from the upholsterer for the most elegant parlor set ever made.

Better meet your business acquaintances with a free "don't-owe-you-a-cent" smile, than to dodge around the corner to escape a dun.

Better to pay the street organ-grinder two cents for music, if you must have it, than to owe for a grand piano.

Better to gaze upon bare walls, than pictures unpaid for.

Better to eat thin soup from earthen-ware, if you owe your butcher nothing, than to dine off lamb and roast beef and know that it does not belong to you.

Better to let your wife have a fit of hysterics, than to run in debt for nice new furniture, or clothes, or jewelry.—*Selected.*

An Epigram of Emerson.

IN London is made public an epigram which Emerson wrote in the album of a well-known firm of photographers to whom he sat for a photograph during his last visit to England. When asked to write something he readily consented, and without hesitation penned these words:

"The man who has a thousand friends
Has not a friend to spare,
But he who has an enemy
Will meet him every-where."

Gleanings.

— LUTHER said: "If I were not a preacher, I would certainly be a teacher of boys."

— Those to whom the earth is not consecrated will find their heaven profane.—*Martineau.*

— If I may not always have the faith of full assurance, I must always have the faith of fast adherence.—*Alex. Dickson.*

— If we read without inclination, half the mind is employed in fixing the attention, so there is but one half to be employed on what we read.

— O what a blessing is Sunday, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more conscientious than in keeping the Sabbath day holy. I can truly declare that to me the Sabbath has been invaluable.—*Wilberforce.*

— Our blessed Lord often separates us from whatever we love most, that he may take their place in our hearts, divesting us of every thing, that we may be alone with him, and so enjoy unutterable peace while we dwell on earth, converse in heaven, and lead an angelic life in our prisons of clay.—*Thomas à Kempis.*

— The surest way to secure order in school is to teach the children that they should abstain from whispering, making noise, passing notes, etc., not because these things are wrong in themselves, but because they hinder the work of the school, attract attention, take up time, and prevent study. In other words, to teach the child to detect something in the act beyond the thing itself—to see its end.—*Steele.*

— It is fortunate that there are no Darwinians on the committee for revising the translation of the Scriptures. For one of that school suggests the following reading for the fifteenth and sixteenth verses of the one hundred and thirtieth Psalm: My protoplasm was not hidden from thee when, far back in the Silurian epoch, I floated on the sea a frilled and flounced Medusa. Yea, in ages still more remote, before differentiation had begun, thine eyes did see my sarcode, and in thy thought my limbs took form before they were evolved.—*The Standard.*

— Often on slight examination of the lesson it seems like dry ground, and it will not do to put entire dependence upon the intellectual understanding, nor upon commentators; it is only by earnest prayer that "the blade, then the ear, then the full corn in the ear" is revealed. It was Whitefield who remarked, in effect, that the fullest, clearest light fell upon the inspired word when he was upon his bended knees over the open Bible. Words, feather-tipped with prayer, will wing their way to the heart, when lengthened, clear expositions, sent from the head will fall cold and unheeded at the feet of careless listeners.—*E. C. Casey.*

Be Master.

It is not so customary as it used to be to call the school-teacher "the master." In the King James Version of the New Testament the Greek for teacher has in most instances been rendered "master," and the Revision of 1881, retaining this term, puts "teacher" in the margin as an alternative rendering. Whether we keep this terminology or not, it will never cease to be true that the qualified teacher must be master, and that not only of the subjects he teaches, but also of the pupils taught. We desire now to emphasize this latter point. It is as true of Sunday-schools as of any other schools. Always be master in your class. Never let scholars get the upper hand, else your efficiency as a teacher is gone! Have this as a first principle. Command attention and respect—I do not mean by fiat, but by your whole bearing before the class, as well as by your acquaintance with what you propose to teach—and you will get it. Be easy-going, tolerant of inattention, disrespect, and disorder, and you will fail. God's order is submission, and righteousness is obedience. We must maintain this order and insist on this obedience, if we would follow and have our pupils follow the divine law of life. This is true of families as well as of schools. Let us fight against the Eli-like disposition of our natural hearts to be content with words of reproof without insisting on God's order of obedience!—*Augsburg Sunday-School Teacher.*

The Meaning of the Text.

THE obvious meaning of a passage of Scripture, when taken in connection with its context, is usually the true meaning. Critical helps are not to be despised, but, as a rule, the plain meaning of the words as they stand in our English Bible is the true meaning, and the Sunday-school teacher will do well to first make a careful study of the text, without note or comment. Seek help only when it is necessary. When the meaning of the text has been gathered with satisfactory clearness and fullness, then study the best way of presenting it to the class. Here helps may be used, especially illustrations which may serve to simplify and enforce the teaching of the lesson. A lesson thus prepared will be fresh and full of life to teacher and pupil.—*S. S. Magazine.*

Opening and Closing Services for Second Quarter of 1883.**OPENING SERVICE.****I. SILENCE.****II. RESPONSIVE SENTENCES.**

SUPT. God is a Spirit, and they that worship him must worship him in spirit and in truth. Exalt ye the Lord our God, and worship at his footstool, for he is holy.

SCHOOL. Behold, thou desirest truth in the inward parts; create in me a clean heart, O God, and renew a right spirit within me.

SUPT. O come let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

SCHOOL. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

III. SINGING.**IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.**

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.***VII. SINGING.****LESSON SERVICE.**

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Be ye doers of the word, and not hearers only, deceiving your own selves.

SCHOOL. To him that knoweth to do good, and doeth it not, to him it is sin.

SUPT. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

III. DISMISSION.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 46.]

LESSON X. AT ANTIOCH.

[June 3.]

Acts 13. 13-16 and 43-52. [Commil verses 47-49.]



13 Now when Paul and his company loosed from Paphos, they came to Per'ga in Pam-phy-li-a: and John departing from them returned to Je-ru'sa-lem.

14 But when they departed from Per'ga, they came to An'ti-och in Pi-sid'i-a, and went into the synagogue on the sabbath day, and sat down.

15 And after the reading of the Law and the Prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with his hand, said, Men of Is'ra-el, and ye that fear God, give audience.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar'na-bas: who, speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath day came almost the whole city together to hear the word of God.

A sad scene takes place on the shore of Asia Minor; the young Mark, just as the hardships of the missionary journey begin to press upon the travelers, turns from them and the work, and seeks the ease of his mother's home in Jerusalem. But though left by their compulsion and helper, the two laborers toil on. They take their last look upon the blue sea as they climb the mountains of Pamphylia, and soon are in the vast central plain of Asia Minor, the home of many races, the seat of many religions. At Antioch, of which the name recalls to mind the Church whose consecrating hands sent them forth, and whose prayers bear them on their way, they find a Jewish synagogue, always an open door to the Gospel. They enter into its service, and listen to its lessons for the day, in which they can discern a deeper meaning than is given by the interpreter standing by the reader's side. In response to a courteous invitation, Paul, taking his text from the lesson just read, presents Christ as the Messiah of promise,

General Statement.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Bar'na-bas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gen'tiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Bar'na-bas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto I-co'ni-tum.

52 And the disciples were filled with joy, and with the Holy Ghost.

while worshipping Jews and inquiring Gentiles listen eagerly to the glad tidings of salvation. As the service ends, the two apostles are surrounded by a throng of questioners, earnest to learn more of the truth; and on the next day of worship, when the word has spread among the people, a vast multitude throng and surround the little synagogue. At once the Jewish leaders are enraged as they see the Gentiles encouraged to look for salvation on the same terms with themselves. With bitter words and sacrilegious curses they respond to the arguments of Paul. But the apostle rises to the occasion with the bold declaration that, since they have shown themselves unworthy of the Gospel, it shall now be proclaimed as the heritage of the Gentiles. A glad company come out from the Gentile world as disciples of Jesus, responsive to the divine call. The persecution that follows may compel the evangelists to depart, but it cannot rob the believers of their new-found joy, nor of the indwelling presence of the Holy Ghost.

Explanatory and Practical Notes

Verse 13. Paul and his company. This is indicated the fact that Paul, who had started as the subordinate, henceforth appears as the leader in the missionary band, not by any decision, but from the native force of his character. **Loosed from Paphos.** On the western end of the island of Cyprus. **They came to Per'ga.** Perhaps directed by revelation, perhaps led by the necessities of travel to take a ship for whatever port they could find one. Per'ga was a large city on the River Cestrus, in the southern border of Asia Minor. It was then a commercial center, but now uninhabited and a mass of ruins. **Pamphylia.** A province south of the Taurus, and between Cilicia and Lycia. The word means "all-tribe land," indicating the varied races of its inhabitants. **John.** John Mark, their courier and assistant. **Departing from them.** Perhaps from the fickleness of youth, or love of home, or some resentment at Paul's growing prominence over his relative Barnabas, or some displeasure at the broad Gospel proclaimed by Paul. That he was somewhat blameworthy appears from chap. 15. 37, 38. He was afterward reconciled with Paul, and received commendation from him in 2 Tim. 4. 11. (1) *Let youth learn the needed lesson of perseverance in God's work.*

14. Departed from Per'ga. They did not preach there until their return. Acts 14. 25. Probably it was the season when all the people were leaving for the cooler highlands beyond the mountains. **Antioch in the Pisidia.** A city built by the same Seleucus who built the Antioch in Syria, from which the missionaries had started. It was on the line of travel between Ephesus and Syria, and an important city. Paul ever chose the great centers of population as his places of labor. **Went into the synagogue.** The synagogue was a good starting-point for the Gospel, for those who met

there were thoughtful and worshippers of God, and not only Jews, but also proselytes from idolatry and seekers after the truth. (2) *Those who seek after God are likely to find Christ. On the sabbath day.* The Jewish sabbath, Saturday. **Sat down.** As worshippers, but doubtless already known to the rulers of the synagogue as rabbis or teachers of the law. (3) *It is a good plan in travel always to seek God's house on God's day.*

15. The reading of the law. In the synagogue service regular lessons were read from the Hebrew Scriptures, and translated into the language of the people (undoubtedly Greek) by an officer called a *meturgeman*. From the opening sentences of Paul's discourse it is evident that the lessons for the day were from Dent. 1 and Isa. 1, which were appointed for the forty-fourth sabbath of the Jewish year, bringing the time in July or August. (4) *Note the incidental harmony of Luke's accurate report with Jewish usages. Rulers of the synagogue.* The board of elders, who not only regulated the order of the worship, but also took cognizance of the conduct of the Jews in the city, and had authority to inflict scourging for small crimes. **Sent unto them.** Paul and Barnabas had been several days in the city, and their teachings were attracting attention. **Word of exhortation.** The same word means "consolation;" for to the Israelites the word of exhortation concerning the law was a word of consolation in their troubles. (5) *The Gospel comes bringing comfort as well as duty.*

16. Paul stood up. It was customary to speak in the synagogue either sitting or standing. **Beckoning.** Paul's manner of calling attention to his words. See instances of it with the mob in the temple, and before Agrippa. (Acts 21. 40; 26. 1.) **Ye that fear God.**

Addressed to the Gentiles present, who were either proselytes to Judaism, or people who had renounced idolatry. **Give audience.** This is the longest reported discourse of Paul, having, like all his addresses to the Jews, the aim to show that Jesus was the fulfilment of prophecy, and the Christ or Messiah of Israel, upon whom all should believe in order to be saved.

43. Now when. The sermon is omitted from our lesson, but its results are related. **The congregation.** Rev. Ver., "the synagogue," which word means "coming together, an assembly." **Religious proselytes.** Those of the Gentiles who accepted the Jewish faith in the One God were of two classes: "Proselytes of righteousness," or those who received circumcision, and adopted the Jewish observances; and "Proselytes of the Gate," those who, remaining outside of the Jewish Church, yet renounced idolatry, and worshipped the God of Israel. To the latter class belonged those here mentioned. **Followed Paul and Barnabas.** To their lodgings for further conversation on the Gospel. (6) *Those who hear about Christ do well to inquire earnestly concerning him.* (7) *How the spirit of these seekers contrasts with the carelessness of many at the present!* **Per-suaded them.** "Urged them," (Rev. Ver.) To continue. To persevere in faithful search after God, and in the study of the word which would reveal Christ as promised. **Grace of God.** In receiving salvation as God's gift of grace through Christ, and not expecting it by the works of the law.

44, 45. Almost the whole city. The news of the teaching had spread, and in that age of curiosity, of skepticism as to old faiths, and of restless inquiry after new truth, such preaching as Paul's was sure to awaken attention. **Filled with envy.** Rev. Ver., "jealousy." The Jews were bitterly opposed to any teaching which would admit Gentiles to an equality of privilege with themselves, failing to see that their nation's highest honor would be in giving salvation to the world. **Blas-phemy.** Not precisely taking God's name in vain, but uttering slanderous words, and perhaps calling down curses from God upon the teachers of the Gospel. (8) *The spirit of bigotry is very close to that of profanity.*

46. Waxed bold. The opposition did not cow them, but rather aroused them to all the more decided declaration of the truth. **It was necessary.** Because commanded by Christ; because they were the best prepared to receive the truth; because they would be its best witnesses in delivering the Gospel to the Gentiles. **First....to you.** In every place Paul began by preaching the Gospel to the Jews, and never ceased so preaching until driven from their synagogues. **Put from you.** The Rev. Ver. is more vigorous, "thrust it from you."

HOME READINGS.

- M.* At Antioch. Acts 13. 13-16; 43-52.
Tu. Paul's address at Antioch. Acts 13. 16-31.
W. Paul's appeal. Acts 13. 32-42.
Th. Gentiles in prophecy. Isa. 42. 1-16.
F. Gentiles in promise. Isa. 49. 5-18.
S. Gentiles in parable. Luke 14. 12-24.
S. Gentiles and the Church. Acts 15. 1-12.

GOLDEN TEXT.

And the word of the Lord was published throughout all the region. Acts 13. 49.

LESSON HYMN. 7.

Hymnal, No. 937.

Hasten, Lord, the glorious time,
 When, beneath Messiah's sway,
 Every nation, every clime,
 Shall the Gospel call obey.
 Mightiest kings his power shall own;
 Heathen tribes his name adore;
 Satan and his host, o'erthrown,
 Bound in chains, shall hurt no more.
 Bless we, then, our gracious Lord;
 Ever praise his glorious name;
 All his mighty acts record,
 All his wondrous love proclaim.

TIME.—A. D. 46, immediately succeeding the last lesson.

PLACE.—Antioch in Pisidia.

DOCTRINAL SUGGESTION.—Christ the light of the world.
Monthly Missionary Meeting.—Topics: 1. The press in mission work. Rev. 22. 2. 2. Missions in India and Mohammedan lands.

Judge yourselves unworthy. Pronounce sentence upon yourselves by your conduct. **Everlasting life.** Not only in the world to come, but in the present, for "eternal life" (Rev. Ver.) is a present possession. (9) *Thus every lost soul utters its own condemnation.* **Turn to the Gentiles.** Here for the first time the apostle made his open offer of grace to Gentiles apart from Jews.

47. Commanded us. Notice that the reference is not to a command, but to a prophecy and a promise. (10) *"When God promises a thing shall be done, Christians count the promise as an order to themselves to do it."*—Arnot. **A light to the Gentiles.** A quotation from Isa. 49. 6, showing that the plan of the world's salvation was in the Divine Mind centuries before the coming of the Son. **Ends of the earth.** All lands and all peoples, even the most distant. (11) *We in far-away America are included in this promise.*

48, 49. Gentiles....were glad. Because it gave them what they greatly longed for, the privilege of fellowship with the true God, without the burdens of the Jewish law. **Glorified the word.** Not only by utterances of thanksgiving, but by accepting the word in faith. **Ordained....believed.** The word "ordained" is in the original a military expression. Dr. Plumptre says, "They fell in with the divine order which the Jews rejected. They were as soldiers who take the place assigned to them in God's great army." **Published.** Not only by the apostles, but by these new believers.

50. The Jews. Those who rejected Christ. **Stirred up.** Rev. Ver., "urged on." **Devout and honorable women.** "Honorable" refers not to character, but to position and estate. In all the East many of the women were strongly inclined toward Judaism, and strongly influenced society. **Chief men.** The rulers, influenced by their wives and by the Jews. **Raised persecution.** This was not the first nor the last persecution excited by devout and worshipping people. **Expelled them.** By a popular tumult, not formal exile; for they afterward revisited the place. **Consts.** Rev. Ver., "borders."

51, 52. Shook off the dust. An emphatic token that they separated themselves from them and their fate. **Iconium.** A large city south-east of Antioch. **Disciples.** Those won to Christ by Paul's labors at Antioch. **Filled with joy.** Joy, notwithstanding the persecution and the departure of their teacher. **With the Holy Ghost.** These Gentile believers showed the depth of their new experience by the grace of the Holy Spirit, imparted in response to their own faith, by the hands of the apostle Paul.

QUESTIONS FOR SENIOR STUDENTS.

- Sabbath Services,** v. 13-16, 43.
 What example of Sabbath observance is here given?
 What invitation did the strangers receive?
 What was the subject of Paul's sermon?
 What evidence had the apostles of the earnestness of their hearers?
 What request came from the Gentiles?
- Jealous Jews,** v. 44-47.
 What angered the Jews?
 How did they treat the message given them?
 What occurred on the next Sabbath?
- Glad Gentiles,** v. 48. 49.
 To whom was the Gospel to be offered first? Rom. 1. 16.
 What should follow their rejection of it?
 What prophecy did this fulfill? Isa. 49. 6.
 How did the Gentiles receive the Gospel?
- Persecuted Apostles,** v. 50-52.
 What efforts did the Jews use against Paul and Barnabas?
 What command of Jesus did the apostles obey? Luke 9. 5.
 What effect had persecution upon the apostles?

Practical Teachings.

Wherein are we shown—

- That the unbelieving heart is full of hatred to the truth?
- That rejection or reception of the Gospel is a matter of our own choice?
- That willing hearers make glad believers?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **Sabbath Services**, v. 13-16. 43.
What two places were visited after leaving Paphos?
Who left them at this time?
What good example did they give on the Sabbath?
What took place at the synagogue?
What was the effect of Paul's address?
What good advice did Paul and Barnabas give?
2. **Jealous Jews**, v. 44-47.
What made the Jews jealous?
How did they show their feelings?
What did Paul and Barnabas say to them?
To whom did they turn, and why?
What Old Testament promise did they repeat?
Is this a command to us as well as to them?
3. **Glad Gentiles**, v. 48, 49.
Why were the Gentiles glad?
How did they show their gladness?
What was the promise in Luke 2. 10, and who gave it?
Why should the Gospel make men glad?
How can this gladness be obtained?
What is said in the GOLDEN TEXT?
4. **Persecuted Apostles**, v. 50-52.
Who caused the persecution?
Who took part in it? What came from it?
Where did the apostles go?
In what condition did they leave the disciples?

Teachings of the Lesson.

Where in this lesson do we find—1. That the Gospel is for all men? 2. That the Gospel requires men to believe? 3. That the Gospel brings joy to those who believe?

QUESTIONS FOR YOUNGER SCHOLARS.

- Where did Paul and Barnabas go from Paphos?
First to Perga, then to Antioch in Pisidia.
What did the rulers in Antioch ask the apostle to do?
To preach in the synagogue.
What did Paul do? **He preached to them of Jesus.**
How did the people show their interest? **By following the apostles about from day to day.**
What happened on the second Sabbath of Paul's visit?
Almost the whole city came to hear him.
Why were the Jews angry at Paul? **Because he preached salvation to the Gentiles.**
What did this show? **A spirit of envy.**
What had the Jews done? **Rejected the Gospel.**
To whom, then, did the apostles turn? **To the Gentiles.**
At whose command did they do this? **The command of the Lord.**
How did the Gentiles show that they were glad to hear this? **Many of them believed.** [Repeat GOLDEN TEXT.]
How did the Jews try to destroy the work of the apostles? **By raising a persecution against them.**
What did Jesus say his people should suffer? **Persecutions.**
What were the apostles compelled to do? **Leave the city.**
What did they leave at Antioch? **A church of happy believers.**

Words with Little People.

Only a few are called to do such great things for Jesus as the apostles did; but even *you* can do little things for Jesus—You can be an obedient child. You can give up your will to your parents or teachers. You can bear trials cheerfully. You can watch for chances to help others. "Show me thy ways, O Lord."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Paul and Barnabas preach after leaving Cyprus? **At Antioch in Asia Minor.**
2. What was the effect of their preaching upon the Jews? **They rejected the Gospel.**
3. To whom did the apostles then turn? **To the Gentiles.**
4. How did the Gentiles receive the word? **With gladness and faith.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The True Hearers of the Gospel.

I. WORSHIPING HEARERS.

The synagogue....reading of the law. v. 14, 15.

"Worshiper of God....him he heareth." John 9. 31.

"I will come *into* thy house....worship." Psal. 5. 7.

II. WILLING HEARERS.

Sent unto them....Say on. v. 15.

"Willing and obedient, ye shall eat." Isa. 1. 19.

"Honest and good heart....heard the word." Luke 8. 15.

III. INQUIRING HEARERS.

Many....followed Paul and Barnabas. v. 43.

"Seek ye the Lord while....be found." Isa. 55. 6.

"Seek, and ye shall find." Matt. 7. 7.

IV. GRATEFUL HEARERS.

Glad, and glorified the word. v. 48.

"Good tidings of great joy....to all people." Luke 2. 10.

"Praise the Lord, all ye Gentiles." Rom. 15. 10.

V. BELIEVING HEARERS.

As many as were ordained....believed. v. 48.

"Chosen to salvation through....belief of the truth." 1 Thess. 2. 13.

"By grace are ye saved through faith." Eph. 2. 8.

VI. REJOICING HEARERS.

The disciples were filled with joy. v. 52.

"Be glad in the Lord and rejoice." Psal. 32. 11.

"Rejoice in the Lord alway." Phil. 4. 4.

ADDITIONAL PRACTICAL LESSONS.

The Preachers of the Gospel.

1. Those who preach the Gospel should be persevering as well as earnest in their labors. v. 13.
2. Preachers of the Gospel will find interested hearers among those who on God's day are found in God's house. v. 14.
3. Preachers of the Gospel can find in any part of God's word a text from which to proclaim Christ. v. 15, 16.
4. Preachers of the Gospel can in personal conversation fix the truth sent into the heart by the public discourse. v. 43.
5. Preachers of the Gospel should not rest when the truth has been received, but urge steadfast continuance in the grace of God. v. 43.
6. Preachers of the Gospel should wax all the more bold by opposition and persecution. v. 46.
7. Preachers of the Gospel should recognize in all the promises of God to men a command to themselves. v. 47.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHEN I was a child I used to read with great interest of the exploring expeditions sent out from Portugal in the fifteenth century; how the navigators carefully advanced along the west coast of Africa—the first party turning back at Cape Non, the next going a little farther, but turning back at Cape Bojador, and so on—how at length the formidable Cape "Tempestuoso" barred the progress of the boldest, until Vasco da Gama rounded the dreaded promontory, and calling it the "Cape of Good Hope," entered another ocean and immortalized his name as the discoverer of a new route to

India. Why has the name of Vasco da Gama lived when the names of so many others have been forgotten? Because he persevered, while the others turned back. Many of these made long voyages, braved many dangers, and ran many risks; but they turned back, and so missed the goal.

There may be many different reasons for a man's turning back from some course on which he has entered, but the end is always the same—he misses the goal—a happy thing if the goal be a bad one, but if otherwise how great the pity! how great the damage! Lot's wife might have been saved had she not looked back. The Israelites who “in their hearts turned back unto Egypt” (Acts 7. 39) lost the Promised Land. Orpah went a long way with her mother-in-law, but while she “turned back to her gods and her people,” her sister-in-law Ruth became the honored ancestress of the Messiah. And in the passage for to-day we have two other examples of turning back.

1. *Turning back from the Lord's work.*

A brave young soldier, who volunteered lately for active service, felt himself highly honored at being at once appointed aide-de-camp to one of the chief officers. Such a post was that obtained by John Mark, when he became the “minister” or attendant of Paul and Barnabas. With them he went forth to fight the Lord's battles. He was with them in the opening contests at Cyprus, (see last lesson,) and witnessed the power of God as exercised by his faithful servants. One might have thought that such experience at the outset would have inspired him with fresh ardor. Yet when they crossed the sea and entered on another field of labor he suddenly deserted them. We are not told why. When a girl who has been an ardent worker for the poor, or a boy who has been eager to collect for the missionary cause, relaxes effort, and finally gives up, there may be various reasons to account for the change. The work may have come to demand too much self-sacrifice; it may have attracted the sarcasm of worldly companions; or other interests may have dawned upon the worker and stolen away the early zeal. But one thing is certain. He who turns back from the Lord's work is a loser. It was so with John Mark. When Paul and Barnabas returned to Antioch, full of joy and praise for all that God had wrought by them, Mark was no sharer in that joy. And for a time, at least, he had forfeited the regard and confidence of Paul, who refused to accept his company on the second missionary journey.

Mark, however, did not cease to be a Christian, though for a time he was an unfaithful one, and a loser. But the reason why some young people turn back from the Lord's work on which they seemed to have entered is, that they have never really become his servants at all. It may be with them as with the Jews at Antioch in Pisidia, in whom we have an example of—

2. *Turning back from the Lord's message.*

At first it seems to have been received with interest. Paul's address, with its offer of blessing through Jesus, and its solemn warning, was listened

to without opposition. Some of the Jews even sought personal conversation with him, and became, we may hope, true converts. He was allowed to repeat his message on the following Sabbath. But very soon the tide turned. The word was met with contradicting and blaspheming, and at last persecution was raised against the messengers. What was the cause? It appears to have been jealousy that the message of God was proclaimed to the Gentiles. But jealousy has its root in the pride and selfishness of the human heart. These Jews would not accept the grace of God as a free gift, to be shared equally with all men. And so they turned back, and lost the blessing which might have been theirs, while many of the Gentiles pressed on and received it.

How did Paul speak of their conduct? “Seeing ye judge yourselves unworthy of everlasting life,” was his solemn reply to them. They valued themselves so highly that they could not take the gift offered to all. But their calculation was at fault. Their reckoning was wrong. In thinking to exalt, they had really abased, themselves.

It is so with many who now turn back from the Gospel message. They may have listened for a time; they may even have taken up Christian work. But they begin to think they are too young, too bright, too clever, too important, it may be, to continue in such a course. They prefer to shine in the world, where they may be appreciated, and where they may overtop their fellows. But their reckoning is fearfully mistaken. They are in reality judging themselves “unworthy of everlasting life,” that life which is a free gift to the “poor, the maimed, the halt, and the blind,” that kingdom which “whosoever shall not receive as a little child, shall in no wise enter therein.”

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a sketch map; locate on it the provinces Cyprus, Pamphylia, and Pisidia, the towns of Paphos, Perga, Antioch, and Iconium, and indicate the journey of Paul. Draw in presence of the class, and without a copy, however roughly.... In telling the story, or drawing it from the class, emphasize the preaching of the Gospel as a privilege to the Gentiles.... Show in this lesson the spirit and methods of the true worker of the Gospel.... Notice the Additional Practical Lessons, remembering that every teacher is a preacher in the true sense.... Show the characteristics of sincere hearers of Christ's word as illustrated in the Analytical and Biblical Outline.... Call attention to the joy which salvation brings, even while persecution is endured.... In *The Study* (Second Quarter) on this lesson is presented an outline: 1.) How the Gospel may be helped; 2.) How the Gospel may be hindered.... Are you a help or a hindrance?... ILLUSTRATIONS. *Paul's treatment of the Old Testament in his sermon.* “The Jews were like people holding in their hands a nut, which they looked at on the outside, and tasted its bitter rind, knowing no more of its contents. Paul broke its shell, while they were filled with alarm and opposed him, and showed the rich meat concealed within.”—*Arnold*.... How many persecutions have been carried on by “devout” people! Saul's persecution, thinking he was doing God service;

sincere Romanists burning Protestants; the pope of Rome striking a medal to commemorate the massacre of St. Bartholomew's Day in France, etc.

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Prose, 7133, 7135, 7180. Ver. 14: Poetical, 2821. Ver. 43: Prose, 2640, 4448. Ver. 44: Prose, 5074. Ver. 45: Prose, 10836. Ver. 46: Prose, 2632, 5292, 9085, 11574, 11801, 11832. Ver. 47: Prose, 3001, 8943, 10107, 11578. Ver. 48: Prose, 8857, 8860. Ver. 49: Poetical, 1554. Ver. 50: Prose, 4397, 10953. Ver. 51: Prose, 4508, 10961. Ver. 52: Prose, 2622, 3008, 4400. . . . FREEMAN'S HAND-BOOK. Ver. 15: The synagogue, 636; The rulers of the synagogue, 834; "The law and the prophets," 834. Ver. 16: Beckoning with the hand, 854. Ver. 51: Heathen dust, 655.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *How to Make Jesus Known.*

INTRODUCTORY. Print "Paul," "Barnabas," on the board, and let children tell what they can recall about them. Explain that Saul was now called Paul, perhaps because Paul was a Roman name, and this apostle preached now to the Romans and other Gentiles. If you have a map, trace the journey across the sea to Perga, and thence to Antioch. To be taught: That to make Jesus known to others we must know him ourselves; that to make Jesus known we must be willing to tell others about him; that to make him known we must be willing to bear persecution.



1. Tell how Paul and Barnabas were going from place to place to make Jesus known to people. Why? Because they knew him themselves. Ask children to tell how Paul became acquainted with Jesus, and teach that, in the great light which shone upon him, he saw not only the darkness of his own heart without Jesus to be a light in it, but he saw the darkness of all other hearts. Tell what a light is good for—to give light to people, and teach that when Jesus gives us light we must let it shine upon others. Make mind-picture of children going through a dark entry. Some stumble and fall, some lose their way and get into the wrong room, and all are in trouble. But now one comes with a light. What kind of a child would it be who would try to keep the light all to himself? Paul and Barnabas were ready to let others see their light.

2. Tell what the apostles did on the Sabbath? They did not know the people who went to the synagogue, but God did, and so they went there to worship God and to tell about him if they could. Describe the synagogue, or better, draw a little plan of it, a round building with seats rising one above another, and a high table in the middle where a man reads from a scroll. Tell how Paul and Barnabas sat with the others listening, and when they were asked to speak, how Paul began at once to tell what he knew about Jesus. Let children tell some things that he would say, and ask if it is not a story that any one can tell.

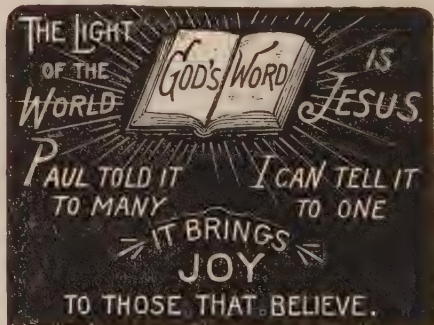
3. Tell how the Jews treated the apostles, and teach that if our hearts are full of Jesus we shall not mind what people say about us. Tell that children who obey Jesus are often laughed at, but they will not stop speaking of him for this if they really know him. Print "Messenger" on the board, and teach that a messenger is one sent to carry a message. Paul and Barnabas were messengers sent to tell about Jesus. We are messengers if we know him, and though we may not speak to great numbers as Paul did, we may please God just as well by letting our light shine just where we are.

Lesson Word-Pictures.

Strangers in the synagogue! Does any one know who they are? Sharp female eyes peer at them through the holes in the lattice-work separating the women from the men. The officer, he who reads the prayers and the selections from the Law and the Prophets, steals short but intense glances at them. The people generally watch the strangers. Even the stiff, immovable elders seem willing to twist their necks into corkscrews to get a more direct look at the visitors. "We must hear from them," they say to one another. "Men of Israel," calls one of the strangers, rising and beckoning with his hand. Ah, we know him, in that long face, those shaggy eye-brows, that bald head. As he rises, on him are fastened the eyes of the reader, of the rulers on their benches, of the men in the congregation, while at every hole in the lattice-work is planted the curious eye of a female. What will Paul say? Will he pare down the truth to fit the ears of these Pisidians? Ah, it is the same plain Gospel of the cross. His words finished, and the services closed, the people rise to go out. How some of them cluster about Paul whose appeal has magnetized them, while others rush off with faces averted and lips curled into a sneer! Sabbath day again, and now the synagogue is crowded. There is hardly room for the elders on their sacred benches, and at every hole in the women's lattice-work there are two eyes where one was planted before. The reader who recites the prayers may naturally be confused, for he has never before led the worship of so large a fraction of Antioch in Pisidia. And he probably never served a noisier, angrier one. Hot work that second Sabbath in the synagogue. Tiers of Jewish faces that are hard and grim and iron-like, only a battery of scowls and scoldings! They contradict Paul, they blaspheme. And then come the apostles' solemn words as they withdraw the light of the Gospel from the Jews and let it shine on the rejoicing Gentiles. It was a babel let loose from the synagogue that day, a whirlwind of Jewish hate that another day rises and drives against the apostles, blowing them along the streets of Antioch as if dust and refuse, and sweeping them outside the city.

Blackboard.

BY J. B. PHIPPS, ESQ.



The doctrinal suggestion for to-day's lesson is "Christ the light of the world." The word preached by Paul and Barnabas was God's word, proclaiming glad tidings of salvation. They told it to many. The question for heart-searching is, Have I told it to one? Though I may not do such great things for Jesus as did the apostles, yet I may do all I can.

WORKING HINTS. The rays of light should be yellow or white; the book in brown, with white letters; the words around the book in red, (or white if rays are yellow.) The sentence on the right, under the book, should be in a different color from the one on the left. The sentence, "It brings joy," etc., put all in white.

A. D. 46.]

LESSON XI. AT ICONIUM AND LYSTRA.

[June 10.]

Acts 14: 1-18. [Commit to memory verses 15-18.]

1 And it came to pass in I-co-ni-um, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gen'tiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided : and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gen'tiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lys'tra and Der-be, cities of Lyc-a-o-ni-a, and unto the region that lieth round about :

7 And there they preached the Gospel.

8 And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked :

9 The same heard Paul speak : who steadfastly be-

holding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lyc-a-o-ni-a, The gods are come down to us in the likeness of men.

12 And they called Bar-na-bas, Ju'p-ter ; and Paul, Mer-cu-ri-us, because he was the chief speaker.

13 Then the priest of Ju'p-ter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Bar-na-bas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things ? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein :

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

General Statement.

Sixty miles from Antioch, over mountains and valleys, and the two missionaries are at Iconium. Here they enter the synagogue, undeterred by the experience of persecution, and once more proclaim Jesus as the Christ. At once the new Gospel awakens an interest in the city, and even the careless masses array themselves on one side or the other, in relation to it, as friends or foes, even though not all believers or sects. A little Church is planted where the terms "Jew" and "Gen-tile" are forgotten in the name "brethren." But again there are prejudices awakened, the ignorant hate of the multitude is aroused, and to avoid the gathering storm the apostles depart to the heathen villages of the great Lycæonian plain. Here there are no Jews, and, standing in the open square, they present the Gospel to the simple-hearted peasantry. In the crowd there is a boy, the young Timothy, whose mind, already trained by his faithful mother in the word, accepts the Saviour as preached by Paul. And in the crowd there is also a poor deformed man who has for all his life sat upon the pavement receiving the charity of those who pity

his wretched lot. He hears from Paul's lips the story of One who went about doing good, and in his eyes the apostle sees the look of faith leaping up ward to claim the promise. At the command of Paul the beggar is made whole, soul and body, while in the native dialect of the villagers goes up the cry, "The gods have come to earth once more!" Ignorant of the language, and not comprehending the actions of the people, the apostles return to their abiding-place when lo! at their door they see garlands hanging, and before it the priest of Jupiter, knife in hand, ready to slay the sacrificial victim, and give to the two strangers the honor of the immortal gods! Rending their clothes in horror at the thought of accepting such worship, Paul and Barnabas rush among the crowd, slaying the uplifted knife, tearing down the votive garlands, with word and gesture repelling the adoration, and pointing the thoughts of the ignorant idolaters up to the invisible God, whose praises even Nature sings in bending harvests on the earth and gentle rain from heaven.

Explanatory and Practical Notes.

Verse 1. Iconium. Sixty miles south-east of Antioch in Pisidia ; a large city in Paul's time ; with mingled population of Greeks, Orientals, Romans, and Jews. During the Middle Ages it was the seat of a powerful Mohammedan monarchy, and it is now a city of twenty-five thousand inhabitants. **Went both together.** Not one visit merely, but several, is doubtless meant. **The synagogue.** Wherever the synagogue was found was an opportunity for the Gospel. (See last lesson, note on ver. 14.) **So spake.** Paul's discourse at Antioch (see last lesson) is given as a type of his method of preaching. He showed that the Old Testament was fulfilled in the new Gospel. **Multitude.** A reason for the success of the Gospel was that the mingling of nations had caused comparison of religions, and that resulted in a general want of belief in the old systems. Christianity came forward at that hour with a new, aggressive, satisfying religion. **The Greeks.** Not natives of Greece, but people who used the Greek language and followed Greek customs ; generally the more intelligent and thoughtful portion of society. (1) *The Gospel is the only religion which precisely meets the needs of all races of mankind.*

2. Unbelieving Jews. Rev. Ver., "Jews that were disobedient," that is, who would not obey the Gospel call. The original word expresses the idea of *rebellion*. **Stirred up the Gentiles.** Doubtless by representing the apostles as disturbers of the peace, and preaching disloyalty to the government. (2) *How easy it is to turn good into evil! Minds evil affected.* By conveying wrong impressions, they excited malignant feelings. **Against the brethren.** Not only the apostles, but the Church established among the people of Iconium.

3. Long time therefore. Partly because there were

foes to face, partly because souls were being won. (3) *Opposition should never compel workers to cease their labors.* **Abode they.** During the week they worked at their trade, and on the Sabbath (Saturday) met in the synagogue. **Speaking boldly.** The boldness consisted in not narrowing the terms of the Gospel to suit Jewish prejudices. **Gave testimony.** The witness of the Lord to his truth was given in the miracles wrought by his servants, which called attention to the preaching.

4, 5. Multitude of the city. The heathen population in general, always tending to factions and quarrels in the Orient. **Part held with the Jews.** Not as believers in the Jewish faith, but sharing their attitude toward the Gospel, which already stood before the city as the object of universal attention. (4) *It is some gain when the Gospel becomes the theme of discussion.* **An assault.** Rather, an impulse toward an attack. **Jews with their rulers.** The rulers of the synagogue leading the attack of the mob. **Despitefully.** "Shamefully." **Stone them.** This was not only a Jewish, but an oriental, method of treating men who were deemed guilty of impiety. (5) *People can throw stones who cannot answer arguments.*

6, 7. They were ware. They received warning in time to avoid the assault. **Lys'tra and Der-be.** Smaller places, inhabited by a rude, Gentile population, and with few Jews. **Lycæonia.** Not a political division, but a name for the great plain in the center of Asia Minor. It is a dreary and bare region, sparsely inhabited on account of the scarcity of water. **Round about.** The villages and hamlets around Lys'tra and Der-be. **Preached the Gospel.** For the first time they were now laboring in a region of few Jews and no synagogues, and in direct contact with the native

heathen races. Here was brought to the knowledge of Christ young Timothy, who was in after years Paul's chosen companion.

8, 9. There sat. Probably in the public square, where the people were wont to gather. **Impotent in his feet.** Helpless and deformed from his very birth, so that his healing was all the more wonderful. **Heard Paul speak.** The original expresses continued action. Paul was speaking from day to day, and the cripple in his place, waiting for the charity of passers by, heard him more than once. (6) *So the helpless sinner listens to the glad tidings, bringing new hope to his soul.* **Steadfastly beholding.** Paul fixed his eyes upon the face eagerly turned toward his own. **Perceiving... faith.** By an inward divine insight he saw the faith rising up in the cripple's heart to receive Christ. Perhaps he had been speaking of Jesus as the healer. **Faith to be healed.** Not all diseased persons were healed, but only those whose faith responded to the divine power, or when a miracle was needed to arouse the interest of the people. The word *healed* is the same as that elsewhere rendered "saved," (Rev. Ver., "made whole,") as if bodily completeness were the type of spiritual. (7) *"Faith in one soul easily perceives faith in another."*

10. With a loud voice. In a tone arresting attention from all around. **Stand upright.** Words which required mighty faith on the part of Paul, for what shame would have covered him if they had not been verified! **Leaped and walked.** Leaped up from his crouching position, and then walked freely around. (8) *How God always honors strong faith!* (9) *See in this what Christianity is always doing for the poor and unfortunate!*

11. Speech of Lycaonia. In all those regions the people spoke two languages, their own native dialect, and the Greek of the better classes, just as now, in some portions of Ireland, Wales, and Scotland, the original Gaelic, or Erse, is maintained, while English is understood. This clause is inserted to show that the apostles did not interfere sooner because they did not understand what was spoken by the people. **Gods are come down.** There was a tradition that the two gods named in the next verse had once appeared in that region, and the superstitious peasants imagined that they had come again.

12, 13. Barnabas. As the nobler and more dignified in appearance. **Jupiter.** Or *Zeus*, fabled as the king of the gods. **Mercurius.** Or *Hermes*, the messenger of the gods, and the patron of eloquence. **Chief speaker.** Paul every where took the lead in the

preaching of the Gospel. **Before their city.** Jupiter was the patron-divinity over the city, and his temple stood in a prominent situation on the public square in front of the entrance. **Oxen.** For sacrifice. **Garlands.** To hang upon the front of the temple, or of the house where the apostles were staying. **Unto the gates.** The outer portals of the house. **Done sacrifice.** They would have slain the oxen, (or bulls, as Rev. Ver.,) and after offering a portion on the altar, gathered all the city to a sacrificial feast.

14. The apostles. So called, though not of the original twelve, because sent out by Christ to preach the salvation of the Gentiles. **Heard.** When they saw the preparation they understood for the first time the feelings of the people. **Rent their clothes.** An expressive sign of horror. **Ran in.** Interrupting the services with strong rebuke. Less devoted men would have permitted the worship in order to obtain influence over the people.

15, 16. Men of like passions. Mortals, liable to all the ills and feelings of mortality, not beings of superior nature. **Turn from these vanities.** The word *vanity*, "emptiness," expresses the feeling of the Jews toward idols. "An idol is nothing," wrote Paul afterward. **Living God.** The one, only God, far above all earthly conceptions of divinity. **Made heaven.** The ancients did not suppose that the gods made the world, but that the earth had always existed, and the gods themselves were born. **Times past suffered.** He had permitted the nations (the heathen peoples) to go on in their ways of idolatry while one nation, the Jews, was trained to knowledge of the truth, that its people in turn might teach others.

17. Not... without witness. Paul would intimate that the material blessings which all enjoyed were tokens of God's existence, which should draw men's thoughts toward him. **Rain from heaven.** Especially a blessing in a land of drought, as was Lycaonia. **Filling our hearts.** Figuratively for "ourselves." **Food and gladness.** The body with food, the heart with joy; both from God. (10) *Nature should lead men up to God.*

18. With these sayings. Adapted to their comprehension; and not appealing to Scripture among a people who knew of no revelation. **Scarce restrained they.** The purpose of the priest and the people was hard to forego; they would not readily be dissuaded; but soon passed from the extreme of reverence to that of hate, as the next lesson will show.

HOME READINGS.

- M.* At Iconium and Lystra. Acts 14. 1-18.
Tu. The folly of idolatry. Isa. 42. 18-31.
W. Making an idol. Isa. 44. 9-20.
Th. Micah's idolatry. Judges 17. 1-13.
F. The idols stolen. Judges 18. 15-31.
S. The gods of the heathen. Psa. 115. 1-18.
S. Wrath against idolatry. Deut. 32. 7-21.

GOLDEN TEXT.

Speaking boldly in the Lord. Acts 14. 3.

LESSON HYMN. 7, 6.

Hymnal, No. 568.

Go forward, Christian soldier,
 Beneath his banner true;
 The Lord, himself, thy Leader,
 Shall all thy foes subdue.
 His love foretells thy trials,
 He knows thine hourly need;
 He can, with bread of heaven,
 Thy fainting spirit feed.

TIME.—A. D. 46, immediately following the last lesson.

PLACES.—Iconium and Lystra, in Asia Minor.

DOCTRINAL SUGGESTION.—The folly of idolatry.

QUESTIONS FOR SENIOR STUDENTS.

1. Words of Boldness, v. 1-7.

- What was the effect of the word in Iconium?
- How did the apostles meet the opposition?
- What followed this bold preaching?
- How was personal injury avoided?
- What advice had the apostles received from Jesus?

Matt. 10. 28.

2. Words of Power, v. 8-13.

- What case of suffering was found at Lystra?
- What led Paul to attempt the healing?
- How did the people regard the apostles?
- With what titles did they invest them?
- What honors did they propose?

3. Words of Reproof, v. 14-18.

- How did the apostles show their displeasure?
- What reproof did they give?
- What did they exhort the people to do?
- What witness of himself had God given to all nations?
- What was prevented by these arguments?

Practical Teachings.

Wherein are we shown—

1. That faith for healing opens the way to healing?
2. That the honor of our work belongs not to us, but to our Lord?
3. That God does not leave himself without witnesses?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Words of Boldness, v. 1-7.

- Where were the missionaries at this time?
- In what meeting-place did they speak?
- What two opposite results followed their preaching?
- What kind of words did they speak? [GOLDEN TEXT.]
- How did God give his testimony to them?
- What led to their leaving that city?
- How did this prove Matt. 10. 34?
- Where did they go?

2. Words of Power, v. 8-13.

- To whom and by whom were they spoken?
- What led to the words of power?
- What was spoken, and what followed?
- How did this show the power of God?

What did the people say when they saw it?
What did they undertake to do?

3. Words of Reproof, v. 14-18.

Why did not the apostles reprove the people sooner?
How did they show their feelings?
What did they say of themselves?
What did they urge the people to do?
What proofs of God's goodness did they show?
To what should God's mercy lead us? Rom. 2. 4.

Teachings of the Lesson.

Where does this lesson teach—1. That we should be bold in speaking for Christ? 2. That we should seek God's honor, and not our own? 3. That we should give God thanks for his mercies?

QUESTIONS FOR YOUNGER SCHOLARS.

Where did the disciples go from Antioch in Pisidia?
To Iconium, sixty miles away.

What success attended Paul's preaching there? A great many believed in Jesus, both Jews and Gentiles.

Who again made trouble for the apostles? The unbelieving Jews.

What did they plan to do? To stone them to death. Did this discourage them? No; they stayed a long time. [Repeat GOLDEN TEXT.]

To what place were the apostles obliged to flee? To Lystra, a heathen city.

Who sat at Paul's feet while he preached? A poor cripple who had never walked.

What did Paul perceive in the lame man? That he had faith in Christ.

What did he say to him? "Stand upon thy feet." What happened? The man sprang up and walked.

How did the heathen people regard the apostles after this miracle? As gods in the shape of men.

What did they prepare to do? To worship them. What did the apostles do? Stopped them at once.

What did they declare themselves to be? Men, like others.

What had they come there for? To turn men from idols to the living God.

What does this living God ask of us? To turn from our idols to him.

Words with Little People.

Think—Which you love best, self or Jesus. Whether there is any thing dearer to you than him. Whether there is any thing you cannot give up for him. Whether any thing stands in the way of giving all your love to him. "He that is faithful in that which is least, is faithful also in much."

THE LESSON CATECHISM.

[For the entire school.]

1. Where did Paul and Barnabas go from Antioch? To Iconium and Lystra.

2. What miracle was wrought by Paul at Lystra? A cripple was healed.

3. What did the people imagine who saw the miracle? That gods had come to earth.

4. What were they about to do to Paul and Barnabas? To offer them sacrifice.

5. What did the apostles say to the people? "We are men like yourselves."

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Foes of the Gospel.

I. BIGOTRY.

The unbelieving Jews. v. 2.

"The temple of the Lord, are these," Jer. 7. 4.

"Wilt thou...command fire from heaven?" Luke 9. 54.

II. UNBELIEF.

Stirred up the Gentiles. v. 2.

"Of sin, because they believe not on me," John 16. 9.

"Believeth not, is condemned already," John 3. 18.

III. PREJUDICE.

Evil affected against the brethren. v. 2.

"They hated me without a cause," John 15. 25.

"Have rewarded me evil for good," Psa. 109. 5.

IV. PERSECUTION.

Assault....to use them despitefully. v. 5.

"Sheep in the midst of wolves," Matt. 10. 16.

"Lord, behold their threatenings," Acts 4. 29.

V. SUPERSTITION.

The gods are come down to us. v. 11.

"Changed the glory of....God....man," Rom. 1. 23.

"Not to think the godhead....gold," Acts 17. 29.

VI. IDOLATRY.

Jupiter which was before their city.

"Ye turned from idols to....God," 1 Thess. 1. 9.

"An idol is nothing in the world," 1 Cor. 8. 4.

ADDITIONAL PRACTICAL LESSONS.

The Faith of the Gospel.

1. The faith of the Gospel comes by hearing the word of the Lord through the preaching of saved men. v. 1.

2. The faith of the Gospel rises above lines of race or sect, and makes Jews and Greeks one in Christ. v. 1.

3. The faith of the Gospel endures the prejudice and malice and opposition of men. v. 2-5.

4. The faith of the Gospel is strengthened by divine tokens and testimonies of power. v. 8.

5. The faith of the Gospel obtains the sympathy and favor of many who do not profess it. v. 4.

6. The faith of the Gospel makes men whole in the highest sense, bodily and spiritually. v. 9.

7. The faith of the Gospel sees in nature the manifestations of God's power and grace. v. 17.

English Teacher's Notes.

It was, if I remember right, one of the leaders of the French Revolution who, when asked what was wanted for the country, replied, "To dare, and dare, and yet again to dare." For there was a struggle to be carried through which reserve and timidity could never accomplish. Now the world is apt to imagine that boldness and daring are qualities peculiarly its own. For a young man to become a Christian means, according to the world's diction, to become mean-spirited, soft-hearted. Yet even the world can confess that in some cases persistent daring is out of place; that if carried too far it might be rightly termed infatuation and madness. Let the teacher endeavor to show in this lesson that boldness and daring are emphatically Christian qualities, and that with the Christian alone it is the right course, and the highest wisdom, "to dare, and dare, and yet again to dare."

It is the right course.

Look at Paul and Barnabas at Iconium. They had gone thither in the Lord's service, to preach his word. They had entered in the Lord's name on an unceasing warfare against the powers of darkness. How did they fare at Iconium? They met with success; "a great multitude both of the Jews and also of the Greeks believed." Then began a fierce opposition. Slanderous things were said of the apostles, and the minds of the hitherto unprejudiced Gentiles were turned against them. Did they then rein in their zeal, and proceed more

slowly and cautiously? Did they show signs of giving up and withdrawing to some other place? On the contrary: "Long time therefore abode they, speaking boldly in the Lord." The efforts of the adversaries were to them the signal for increased vigor. And this, not because of any earthly passions which might thereby be awakened. The school-boy dares to disobey his master when his pride, his anger, or his self-love are aroused. But the daring of Paul and Barnabas was that of obedience and loyalty. Was their Master's word mocked and their Master's cause threatened? Then it behooved them to put forth yet more zeal, yet more valor. The servant of the great King could not be daunted by the hatred of men.

Look at them again at Lystra. Here is a different scene. Among those who are listening to the message of God from their lips sits a cripple who, like him who once lay at the Beautiful Gate of the temple, "never had walked." The word of God finds ready entrance into his heart. Is that enough for the apostles? No, there is the body to be healed. We are accustomed to read of the miracles of Scripture as matters of course, forgetting how much they meant to those by whose means they were wrought. No prophet, nor apostle, nor servant of God at any time, ever possessed an inherent power of working miracles. For every fresh wonder performed by each he was dependent upon God as at the first. And every injunction laid either upon the powers of nature, as Josh. 10. 12; 2 Kings 1. 16, etc., or upon disease, as 2 Kings 5. 27, or upon the impotent human body, as in the present case, was a distinct act of daring—of going forward boldly in the path pointed out by God, in spite of seeming obstacles. When Paul called out to the cripple, "Stand upright on thy feet," he staked his credit and the credit of the message he had been proclaiming upon the result. And he dared to do so because he knew it was the thing his Master would have him do.

And once more. When the people of Lystra, full of amazement at the miracle, were about to do honor to Paul and Barnabas as gods, how did the apostles act? They not only hastened to decline the honor and to explain their position as servants of the "living God," but they boldly denounced the idols and the worship of the people as "vanities."

And the sequel to the Christian daring shown by them serves to illustrate the truth that

It is the highest wisdom.

When Queen Elizabeth bade defiance to the Spanish Armada she knew that she could depend upon the spirit and bravery of her people. And her daring was justified by the event. When Arnold von Winkelried threw himself upon the Austrian spears, he knew that his life was not wasted, but that his comrades would follow up the advantage he gave them. And so with the daring of a Christian. There is nothing foolhardy in it. He knows that in carrying out the will of his Master he shall have full support, and that victory is on

his side. When Paul and Barnabas preached boldly at Iconium, the Lord "gave testimony to the word of his grace, and granted signs and wonders to be done by their hands." And when, according to Christ's direction, (Matt. 10. 23,) they fled from the place, they left a little band of converts behind them. At Lystra, before any opposition had been called forth, the faith and boldness of Paul was crowned with healing power. And to this place, as well as to Iconium, the apostles afterward returned to "confirm the souls of the disciples" who had there been brought out of darkness into light.

And the life to which a Christian is called demands this daring.

He is to live contrary to the world's maxims, to be at war with the powers of evil, to have a helping hand for the suffering and oppressed. He cannot fulfill his calling without boldness and daring. He must dare to do right, even if all do wrong; he must dare to separate himself from evil, however great the cost; he must dare to seek out the lost; he must dare to help the suffering, although the task may seem beyond his powers. And well may he dare if he keep close to his Master. "I will fear no evil, for thou art with me," is a word for the valley of work and conflict, as well as for that of suffering; a word that may be boldly taken up by the youngest and feeblest of Christ's followers, and a word of which they shall never be ashamed.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw the rough map of Asia Minor, locate the places referred to, and rapidly review the journey from Antioch in Syria to Cyprus, Parga, Antioch in Asia Minor, Iconium, Lystra.... I. The apostles at Iconium: events, treatment, results, etc.... II. At Lystra: events, success, conduct of the people.... Show in this lesson the spirit of the apostles: 1.) Persevering; 2.) Testifying; 3.) Courageous; 4.) Enduring evil; 5.) Humble, unselfish; 6.) Reverent toward God.... Note Paul's method of preaching in the synagogue, in the public square at Lystra, to the superstitious worshippers.... The difficulties with which the Gospel contends as here shown. (See Analytical and Biblical Outline.) ... Teachings concerning the faith of the Gospel. (See Additional Practical Lessons.).... Our lesson well illustrates "the triumphs of faith": 1.) Over prejudice, bigotry, etc.; 2.) Over opposition and persecution; 3.) Over human ills and troubles, ver. 8-10; 4.) Over ignorance and superstition.... ILLUSTRATIONS. The early history of Methodism has many illustrations of preachers opposed by the violence of mobs, some of which might be related with this lesson.... God shows his help in enabling men to escape danger, as well as in rescuing them from it. John Knox, while sitting at a window, felt a sudden impulse to leave his place. He took another seat, and five minutes after a bullet came crashing through the window, which would have killed him had he remained in his former place.... Nature's testimony to God is illustrated in Paley's argument from the watch, of which the mechanism proves that it has had a maker. So the adaptation of Nature to an end shows a Designer.

References. FOSTER'S ILLUSTRATIONS. Ver. 1: Prose, 2635. Ver. 3: Prose, 3973, 3975, 5938, 6895. Ver. 8: Prose, 6704. Ver. 9: Prose, 2139, 2141. Ver. 10: Poetical, 3679. Ver. 11: Poetical, 3724. Ver. 12: Poetical, 2151, 3863. Ver. 13: Prose, 5153, 6206, 11558. Ver. 15: Prose, 8759. Ver. 17: Prose, 6606, 8253.... FREEMAN. Ver. 1: The synagogue, 636. Ver. 11: Gods in human form, 835. Ver. 12: Jupiter and Mercury, 836. Ver. 13: Idolatrous garlands, 837.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God Only is Great.* To be taught: That God does great works through men; that we must not give praise to men, but to God; that if we will give God a place in our hearts he will work through us.



1. Point out Iconium on the map, and tell that Paul and Barnabas went there and preached about Jesus for a long time, and that God did miracles through them in that place. Tell how their enemies persecuted them, so that they had to go away, and teach that it was not Paul and Barnabas whom the wicked Jews were persecuting, but the Lord Jesus himself. Trace their journey to Lystra, and tell that the people there had built a beautiful temple, and had placed in it an ivory image which they called "Jupiter," and worshiped. Tell how Paul cured the poor man, who had never walked, by the power which God gave him to heal. Teach that the people could not see the power, and they did not know that it was from God. Show a fragrant flower, and lead class to understand that as they cannot see the perfume, but know it is there, so we cannot see God in human beings, but we know he is in their hearts by the works which they do.

2. Tell what the people of Lystra thought of Paul and Barnabas when they saw this great work, and what they were going to do. Describe the heathen ceremonies of sacrifice and worship, and tell with what difficulty Paul persuaded them that they deserved no honor, since it was God who had cured the lame man. Show a rose, and let children tell from what it was plucked. Ask if the rose-bush deserves praise for bearing such a beautiful flower, and lead the thoughts back through the roots of the tree, the sun, the air, the dew, to the first seed which had life in it given by God. All praise belongs to God for the rose, and so for any good deed that any one can do.

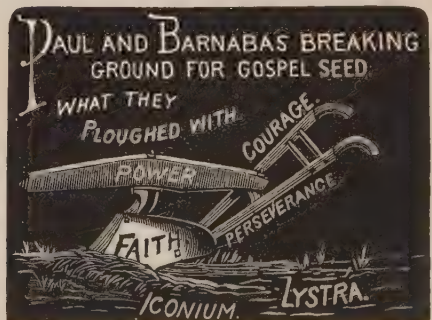
3. Make a large heart on the board, and put a child's name, as Mary, in it. Show that it is Mary who does this, and that who does favors is kind, patient, etc. Tell true story of a little girl who said that she knew she could be good for a whole week if she wanted to, and how she soon failed, and found that Jesus had to be good in her. If she had been good, she would have deserved praise. Rub out Mary, and put God in its place, and lead children to see that only by giving him place in the heart can really good works be done through us. Speak of practical ways in which children seek honor of one another, of their teachers, of their parents, and teach that when we do this it makes self grow so large that there is not room left in us for God.

Lesson Word-Pictures.

Such poor, weak, crippled feet, and such a pitiful face as the cripple on the ground turned toward Paul while he speaks! "How did that cripple get here?" does any one ask? What does he care? He has only eyes for Paul, only ears for Paul. His soul is absorbed in the words of the apostle. Suddenly, Paul looks at him. He can see only that sad cripple. There is a mutual magnetism, power attracting want and want attracting power. What is that the cripple hears? It is the command of a pitying power, "Stand upright on thy feet!" And O, greatest of all marvels in Lystra's history! The cripple on the ground leaps, and it is not a spasm of power attending excitement; the cripple walks! A murmur of wonder breaks out all over the crowd. The people press nearer. They come close to the man. Will he not fall again? No, he still walks! And then an awe hushes the crowd. What does this work of wonder mean? They lift up their voices and cry, "The gods are come down to us in the likeness of men! That one is Jupiter! that other is Mercurius!" All Lystra is tremulous with excitement. And now there is a man running to the priest of the temple of Jupiter, before the city. "Such a strange thing!" he pantingly cries. "Strangers make a cripple walk! They must be gods! Bring sacrifices! Quick!" The priest stares. Then he starts. Was not this a temple of Jupiter, and had not an old story said that Jupiter once visited this neighborhood? The messenger must be right. The azure doors of the home of the gods had opened, the great Jupiter had come down with his herald, and hence the cure of the cripple. The priest cannot hurry fast enough. If his feet were only winged like Mercurius! What if the gods should go! He burdens himself with garlands and drives before him the sacrificial oxen. And there are the gods to be worshiped, and about them is the wondering crowd! "Quick! quick!" says the priest. "They may go back to Olympus!" He hurries up the oxen—when Jupiter begins to tear his celestial robes, and so does Mercurius, and both rush forward, crying that they are men, begging priest and people to stop! "Well, that was queer!" says the priest, driving back the lowing oxen to their pasture and throwing his garlands away.

Blackboard.

BY J. B. PHIPPS, ESQ.



This design is a simple illustration representing Iconium and Lystra as a field. Paul and Barnabas are breaking the ground and sowing Gospel seed. In sketching the plow, other words can be added, in addition to those given, such as long-suffering, boldness, reproof, etc. All these elements were combined in the heroic labors of the first Christian missionaries.

A. D. 46.]

LESSON XII. END OF FIRST MISSIONARY JOURNEY.

[June 17.]

Acts 14. 19-28.

[Commit to memory verses 21-23.]



19 And there came thither certain Jews from An'ti-och and I-co'ni-um, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar' na-bas to Der'be.

21 And when they had preached the Gospel to that city, and had taught many, they returned again to Lys'tra, and to I-co'ni-um, and An'ti-och,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must

through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pi-sid'i-a, they came to Pam-phyl'i-a.

25 And when they had preached the word in Per'ga, they went down into At-ta-li'a;

26 And thence sailed to An'ti-och, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gen'tiles.

28 And there they abode long time with the disciples.

General Statement.

It is but a step from the worship of the world to its bitter hatred. We left Paul and Barnabas adored as divine beings by the ignorant people of Lystra. A few days pass by, and when slander is sown by Jews who have followed a hundred miles to gratify their hate, the same throng gather around the apostle, no longer bearing garlands, but stones! A rain of missiles pours upon him, and Paul falls upon the ground, apparently dead. The Lystrans drag to the gate the bloody form that a while ago they were ready to crown, and toss it without the wall, while the envious Jews look on with delight. Soon are seen a little band stealing one by one through the gate, and standing around the prostrate form. Among them is a youth of gentle nature and tearful eyes, who has been trained by a pious mother in the word, and led by Paul to faith in Christ—the young Timothy, destined yet to be the apostle's companion through long years, and to stand by his side in the Roman dungeon, and at the foot of the scaffold. Suddenly the seeming corpse stirs; the eyes open; he arises!

Paul is not dead, but living, to vanquish yet many foes! A night of rest in the home of Eunice, and on the morrow the two apostles are again on their journey, though one at least is wounded, and battered, and sore. After a successful work at Derbe, they retrace their steps over the fields already fought at Lystra, Iconium, Antioch. In each place they find a little company of believers, whom they encourage by their words of consolation and exhortation, and strengthen by organization into churches under elders carefully chosen and solemnly set apart. Once more, through rifts in the snowy mountains, they descend upon the plain; they sail over the blue sea, past Tarsus on the one hand, and Cyprus on the other, each recalling its own memories. There is a joyful welcome on the wharf at Seleucia, and a glad meeting in the room at Antioch, as Paul and Barnabas relate God's work in the lands through which they have journeyed, and all rejoice that God has stamped the salvation of the Gentile world with the seal of his own approval.

Explanatory and Practical Notes.

Verse 19. There came. To Lystra, where Paul and Barnabas had just been revered as gods. **Certain Jews.** The Jews were the bitterest enemies of Paul's preaching, because he announced Gentiles as having equal privileges with themselves under the Gospel. They were "the elder brother," in the parable of the Prodigal Son. **From Antioch and Iconium.** So bitter was their hate, that they had journeyed more than one hundred miles, to a Gentile city, in order to subvert the apostles' teaching. **Antioch and Iconium** were the two cities where Paul had labored last, and from which he had been driven out. **Persuaded the people.** They doubtless declared that Paul's miracles were the work of magic and of evil spirits. The people of Central Asia Minor were known in antiquity as a fickle race, easily influenced by crafty leaders. (1) *How soon do men's praises change to curses!* (2) *Let us seek the favor of One who changes not.* **Stoned Paul.** Barnabas may have escaped, or been ignored, as Paul was the leading spirit. To this stoning he afterward referred in 2 Cor. 11. 25, "Once was I stoned." Did he not recall the glorious face of Stephen, as the stones were falling around him? **Drew him out of the city.** Had this been a Jewish stoning it would not have taken place within the walls; but the Gentiles were less scrupulous. Nor would Paul have risen up alive afterward if Jews had conducted it in their own way; for with them the method was so prescribed that escape from death was not possible. In this case they dragged, as they supposed, a dead body, and cast it outside the gate.

20. The disciples. His ministry had not been in vain, for a little band of believers in Christ had been gathered. **Stood round about.** They had not been able to protect him, but now, after the enemies dispersed, they gathered mournfully about his body. **He rose up.** He had swooned under the stoning, but was not slain, and consciousness began to return. (3) *No man can die until his work is done.* **Came into the city.** To rejoin his companion, to show himself to the converts, and to receive care for his wounds. **Next day he departed.** His work was done, in spite of enemies, for a church had been planted. **To Derbe.** A city twenty miles distant from Lystra, and the limit of his first journey.

21. Preached the gospel. (4) *Trials should not*

stop our testimony. **Taught many.** Rev. Ver., "Made many disciples." It would appear that they met with no persecution, but were enabled to do their work in peace. In the catalogue of places where Paul had been persecuted during this journey, (2 Tim. 3. 11,) Derbe is not mentioned. **Returned again.** At Derbe it would have been a short journey through a pass in the mountains. Known as the Cilician Gates, to Tarsus, and from thence a direct sail to Antioch; but Paul and Barnabas chose the longer return journey over the same route by which they had come. **Lystra... Iconium... Antioch.** Taking the places in the order of their return. They had left each of these places suddenly, and without time for the complete organization of the churches, hence the need of revisiting them. It was a journey of great danger, exposing them to the risk of new riots and stonings if their enemies should learn of their presence in the cities.

22. Confirming the souls. Giving encouragement by their very presence, by their strengthening words, and by their counsel and instruction. **To continue in the faith.** Not merely to a settled belief in the Gospel, but to the life of faith in Christ. (5) *Faith is the energizing power in all the life.* **We must through much tribulation.** "Through many tribulations we must enter," etc., (Rev. Ver.) They were taught to look upon trial as a condition of affairs to be expected; troubles to be reckoned on in the outset. (6) *No rose-water religion was that preached by Paul!* Yet they were to pass through the tribulation; though it might be bitter, it would be but transient. (7) *One can face trial if he is sure of victory over it.* **Enter into the kingdom.** Into its full state of blessedness hereafter before the throne of God. (8) *The light affliction here only leads to the far more exceeding and eternal weight of glory yet to come.*

23. Ordained. Rev. Ver., "Appointed." The precise manner of appointment is not known; but probably by the choice of the members, confirmed in an ordination by laying on the hands of the two apostles. **Elders in every church.** Elder is the translation of the Greek word modernized into *presbyter*, and shortened into *priest*, for as Milton said, "Presbyter is but priest writ large." They were the appointed teachers, pastors, and governing body of the church. **Prayed**

with fasting. "Without prayer such an appointment was a mockery, and fasting served to intensify prayer." — *Plumtree*. (9) *Organization is the next essential to spiritual life in the church. Commended them to the Lord.* They were about to leave them, and so left them in the care of the ever-present and almighty Saviour. **On whom they believed.** Rev. Ver., "Had believed."

24, 25. Passed throughout. This would indicate that on the return journey they preached in some places hitherto unvisited. **Plisidia.** The region of which Antioch was the principal city, north of Pamphylia; which lies on the Mediterranean Sea, north of Cyprus. **Preached....in Perga.** They had not tarried to preach while passing before through this city, the principal city of Pamphylia; but now they remained for a season. **Went down.** From the southern slopes of the Taurus, where Perga stood, to the sea-coast. **Attalia.** The sea-port of Perga, at the mouth of the River Catarrhactes. It is now called Satalia.

26. Sailed to Antioch. An easy voyage along the shore of Asia Minor eastward, past Tarsus and Cyprus. **Antioch** in Syria was the center from which

they had started on this the first missionary tour in the history of the Christian Church. **Had been recommended.** Rev. Ver., "Committed." In Lesson IX we read the story of their commission and starting. **To the grace of God.** They had been successful, because the grace of God was with them, bringing the divine care and guardianship. **Fulfilled.** The time occupied in this journey is uncertain, and variously estimated at from one year (*Farrar*) to three or four years, (*Glaag*.)

27, 28. Gathered the church. What a joyful meeting that, when the Christians of Antioch clasped the hands of the two preachers from whom they had been parted so long. **Rehearsed all that God had done.** They took no honor to themselves, but gave all the glory to God, who had wrought with themselves as his instruments. **Door of faith to the Gentiles.** The success of the work, and its manifest tokens of Divine approval clearly showed that God's will was for the Gentiles to be saved without becoming Jews. **Abode long time.** Paul was more at home in the broad church life of Antioch, than the narrow sectarian spirit prevalent at Jerusalem. How long cannot be known, but not less than a year or two.

HOME READINGS.

- M.* End of first missionary journey. Acts 14. 19-28.
Tu. Missions foreshadowed. Isa. 60. 1-11.
W. The example in work. Matt. 4. 12-25.
Th. God's call to work. Jonah 1. 1-17.
F. God's call obeyed. Jonah 3. 1-10.
S. Power for the work. Isa. 6. 1-13.
S. The importance of the work. Luke 9. 51-62.

GOLDEN TEXT.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Matt. 28. 19.

LESSON HYMN. L. M.

Hymnal, No. 919.

Jesus shall reign where'er the sun
 Does his successive journeys run;
 His kingdom spread from shore to shore,
 Till moons shall wax and wane no more.
 To him shall endless prayer be made,
 And endless praises crown his head;
 His name like sweet perfume shall rise
 With every morning sacrifice.
 People and realms of every tongue
 Dwell on his love with sweetest song,
 And infant voices shall proclaim
 Their early blessings on his name.

TIME.—A. D. 46, immediately succeeding the last lesson.

PLACES.—Various places in Asia Minor and Syria.
DOCTRINAL SUGGESTION.—The organization of the Church.

Monthly Temperance Meeting.—Topics: 1. Strong drink and crime. 2. The perfect law of God.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Restoration, v. 19, 20.**
 What disturbing element appeared at Lystra?
 What treatment did Paul receive?
 What did his enemies suppose they had accomplished?
 What occurred after their abandonment of Saul?
 What course did Paul and Barnabas take?
- 2. The Return, v. 21-26.**
 What provinces were visited by the apostles on their return?
 How were the believers encouraged by them?
 Of what were they forewarned?
 Give an account of their return to Antioch.
- 3. The Report, v. 27, 28.**
 To whom did Paul and Barnabas report?
 What especial tidings did they give?
 Of what must a final account be given? 2 Cor. 5. 10.

Practical Teachings.

Wherein are we taught—

1. That when one gate to opportunity is shut we should seek another?
2. That the Christian believer must expect trials?
3. That we are accountable for our stewardship?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Restoration, v. 19, 20.**
 What were the people of Lystra ready to do in the last lesson?
 What do we now find that they did?
 How does this show the fickleness of men?
 Who induced the people to do this?
 What took place after the stoning?
 How did this illustrate 2 Cor. 4. 10?
 Where did the apostles go after this?
- 2. The Return, v. 21-26.**
 What was the success of the Gospel at Derbe?
 What places did the missionaries visit on their return?
 How did they encourage the disciples?
 What did they tell them about troubles?
 Do disciples have trouble now?
 What three things did they do in the churches?
 To what city did they return?
 By whose grace had they been kept during their work?
- 3. The Report, v. 27, 28.**
 What did the apostles do on their return?
 What did they report to the Church?
 To whom did they give the glory of their work?
 What door had been opened, and by whom?
 How did this fulfill the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we find—1. That men are often fickle and changeable? 2. That Christ's followers may expect trouble? 3. That we should be workers for God among men?

QUESTIONS FOR YOUNGER SCHOLARS.

- Who turned the people of Lystra against the apostles? **Jews from Antioch and Iconium.**
 What was done to Paul? **He was stoned and left for dead.**
 Was Paul really dead? **He had only fainted.**
 Where did Paul and Barnabas go from Lystra? **To Derbe, where many believed in Jesus.**
 What did the apostles now begin? **Their home-ward journey.**
 Through what cities did they pass? **All in which they had taught and preached.**
 What gladdened their hearts? **Every-where they found followers of Jesus.**
 What were their last words to them? **To stand fast in the faith of Jesus.**
 What was the last work of the apostles? **To appoint and bless teachers for the churches.**
 At what place did Paul and Barnabas finally arrive? **Perga, when they set sail for Antioch, in Syria.**
 How did the Christians welcome them? **With great gladness.**
 What did the apostles do? **Gather the church together.**
 Of what did they speak? **Of all that God had done.**
 What door did Paul say had been opened to the Gentiles? **The door of faith.**
 Who alone can open that door? **The God of faith.**

Words with Little People.

When will the door of faith open to you? When you say with Paul, "I am not ashamed of the Gospel of Christ." When you pray, "Not what I will, but what thou wilt." When you are anxious to do *all you can* for Christ. "Be thou faithful unto death, and I will give thee a crown of life."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jews from Iconium persuade the Lystrans to do? **To stone Paul.**
2. What did Paul do after being stoned? **He arose and entered the city.**
3. Where did Paul and Barnabas preach next? **At Derbe.**
4. What did they visit on their journey home? **The churches they had planted.**
5. What did they do in each place? **They appointed elders.**
6. What did they report on reaching Antioch? **The salvation of the Gentiles.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The Needs of Young Converts.**

- I. ENCOURAGEMENT IN THE FAITH.**
Confirming the souls of the disciples. v. 22.
 "Exhort one another daily." Heb. 3. 13.
 "Exhorted....with purpose of heart." Acts 11. 23.
- II. STEADFASTNESS IN THE FAITH.**
To continue in the faith. v. 22.
 "Diligence to the full assurance of hope." Heb. 6. 11.
 "Withstand....having done all....stand." Eph. 6. 13.
- III. PATIENCE IN TRIAL.**
We must through....tribulation enter. v. 22.
 "If we suffer we shall also reign." 2 Tim. 2. 11.
 "All that will live godly....persecution." 2 Tim. 3. 12.
- IV. CHURCH FELLOWSHIP.**
Elders in every Church. v. 23.
 "The Church, which is his body." Eph. 1. 22.
 "Fellow-citizens with the saints." Eph. 2. 19.
- V. CHURCH SUPERVISION.**
Ordained....elders in every Church. v. 23.
 "Obey them that have the rule over you." Heb. 13. 17.
 "Elders....counted worthy of double honor." 1 Tim. 5. 17.
- VI. THE CARE OF THE LORD.**
Commended them to the Lord. v. 23.
 "Underneath are the everlasting arms." Deut. 33. 27.
 "Casting all your care....he careth." 1 Pet. 5. 7.

ADDITIONAL PRACTICAL LESSONS.**The Results of Missions.**

1. The missionary work brings to the knowledge and experience of disciples the oppositions, and guilt, and sinful need of the heart of man. v. 19.
2. The missionary work stirs up Satan's kingdom to its depths, and arouses it to oppose the Gospel. v. 19.
3. The missionary work calls forth, develops, and reveals heroism in its workers. v. 20. 21.
4. The missionary work results in the salvation of souls, even where oppositions are greatest. v. 20.

5. The missionary work results in the permanent organization of churches for the building up of believers. v. 21-23.

6. The missionary work brings gladness to the Church which enters upon it. v. 26, 27.

7. The missionary work shows how wide are the doors which open into the kingdom of Christ. v. 27.

English Teacher's Notes.

THE closing verses of the passage for to-day bring before us the first missionary meeting but one that was ever held. That in which Paul and Barnabas were commended to God for the work on which they were to enter (Acts 13. 3; 14. 26) was actually the first, but the one we have to consider was the very earliest, meeting of Christians to hear the report of returned missionaries. It will be interesting to notice

Where and by whom the meeting was held.

We should almost have expected to find it taking place at Jerusalem. But it was not so. From Antioch the missionaries had been sent forth, and to Antioch they returned at the end of their first journey. They who sowed, it may be, "in tears," when parting from beloved teachers, and giving them up for the service to which God had called them, now reaped "in joy" at their return with the glad tidings of work fulfilled.

It seems to have been a meeting of the Church generally. All who could possibly attend were there. It was not necessary to go about, asking people to come to the meeting. Those assembled were not an insignificant proportion of the company that met, Sunday after Sunday, for the worship of God; not just a few whose interest had been aroused, and whose hearts had been touched. Nor did the audience come together out of curiosity to see and hear the men who had just returned from visiting a strange people and strange scenes. I suspect that if asked why they were going to hear Paul and Barnabas, they would have given much the same answer as the little girl who, on being asked why she was going to the missionary meeting, replied: "Why, I'm one of the concern!" For the Christians at Antioch were "of the concern." They could not all go forth to preach, but they had sent forth their representatives with prayer, and they were ready to receive them back with praise.

But it was not a meeting of the influential persons of Antioch. Probably few, if any, of these knew any thing at all about it. It did not touch their pleasure, their security, or their advancement, and would have appeared to them utterly insignificant compared with matters affecting the city, and still more, the empire. To the prosperous part of the community the meeting-place of the Christians was one of those places where "nobody goes." The poor might turn in, and men and women who had become infected with the strange notions there propagated might be enthusiastic about their meetings, but what was there to allure the rich, the gay, and the great? And yet that meeting was of more interest to the "principalities and powers in heavenly places" than all else that was going on in the

city, and the record of it remains to this day. In choosing the things this world esteems, men are not choosing the things truly great or truly lasting.

Let us take a glance at

The proceedings at the meeting.

We are told but of two speakers. No doubt there were words of welcome and words of praise which sprang from other lips than those of Paul and Barnabas. But these were the principal. The Church had not come together to listen to eloquent addresses, but to hear of the work of God among the Gentiles.

It is probable that Paul was here, as at Lystra, the "chief speaker." He had three special topics to dwell upon: the opening God had given them for preaching the Gospel, the opposition which it called forth, and the success granted to it. The word of God had been published in Cyprus, Pamphylia, Pisidia, and Lyeaonia, and little companies of believers had been gathered out "through much tribulation." And here we can imagine Barnabas taking the word and telling of an hour in which his own heart must have been torn with sorrow. He had seen his companion stoned, dragged out of the city, and left for dead. He could relate how the little company of disciples had stood around the mangled body, mourning the loss of him from whose lips they had heard the words of life, perhaps even wondering why the Lord had allowed this. And what exclamation of wonder and praise must have burst forth from the listeners as they heard of a miracle unsurpassed by any in apostolic times, and wrought without the intervention of man. There are eight instances of stoning recorded in the Bible. In every case the victim perished, and those who stoned Paul fancied they had made an end of him also. But until the Lord called him home he was immortal. He whom they took for dead rose up alive and well, and able to resume his journey. What an assurance to all God's servants that nothing can end their life or stop their work until the Lord pleases.

And what may our young people learn from this missionary meeting?

1. That the work of God is the most important thing going on in this world. The splendor of Antioch is gone; the matters which then occupied its citizens are at an end. But the work of God is going on, and its fruit shall be eternal.

2. That it behooves them to be partakers in the work, to be "of the concern." To every believer the command is given, "Go into all the world," etc. If we cannot go personally, we can go by our representatives, our interest, our help, our prayers. But unless believers, we are out of the concern altogether. First accept the Gospel; then preach the Gospel.

3. That the Lord's work will always show the same features. There will be (a) an open door where he sees fit, (b) opposition, and often persecution, (c) success attending the preaching of the word. "Much tribulation," but the kingdom of God victorious in the end.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a rude map in presence of the class, showing the boundary of Asia Minor; locate upon it the places, and trace the journey, recalling at each place the events which took place during Paul's former visit.... Show the spirit of the world, in its fickleness, as shown at Lystra.... The compensations for the trial at Lystra, in the "disciples," (v. 20.) and the conversion of young Timothy.... A word-picture of Paul in the house of Timothy, with Eunice and Lois. (See 2 Tim. 1. 5.).... The needs of young converts. (See Analytical and Biblical Outline.).... The welcome at Antioch, a word-picture.... What were the results of this first missionary journey? (See Additional Practical Lessons.).... What elements of character are here shown in the example of Paul?.... ILLUSTRATIONS. When Oliver Cromwell was entering London in triumph after a succession of victories, one of his flatterers said, "My lord general, see how the people throng to welcome you!" Said the clear-headed hero, "They would come out in just as great a crowd to see me hanged!".... Recall Robert Browning's fine poem, "The Patriot," representing the thoughts of one who has saved his country, but who was executed within a year after receiving the highest honors.... "We must through much tribulation," etc., ver. 22. In the manufacture of brass goods, at a certain stage in the process, the brass, all dim and dingy, is thrust into a bath of biting acid, left for a certain length of time, then taken out and dipped into water, from which it emerges shining and brilliant, with all its discoloration gone. So with the trials of earth, which are necessary to purge away our imperfections, and bring to the surface the fine glow of Christian character.

References. FOSTER'S ILLUSTRATIONS: Prose, 3991. Ver. 22: Poetical, 2028; Prose, 79, 92, 827, 5768, 5772, 5774, 6381, 6395. Ver. 23: Prose, 8663, 10852. Ver. 26: Prose, 524. Ver. 27: Prose, 3992, 5422.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT: *The "Door of Faith" Leads to God.*

PAUL SUFFERING FOR JESUS.

Tell how the very men who wanted to worship Paul stoned him, and left him for dead, and teach that the heart that has not God in it is sure to do cruel and wicked things. Tell the circumstances, impressing this thought, that those who turn away from God cannot be trusted. Why did not Paul stop preaching when he was cruelly treated? Call for Golden Text, and ask whose command this was, and if we have a right to disobey God. Teach that we have to suffer for Christ's sake in these days, though not always in the same way. Tell of missionaries in heathen lands who sometimes are killed for preaching about Jesus, and who, even if they live, have to suffer the loss of many pleasant things that they may preach Jesus. Tell that little children often suffer for the Lord's sake, and teach that God will give comfort and strength to any one who is not afraid or ashamed to speak boldly for him.

PAUL COMFORTING BELIEVERS.

Describe the journey of Paul and Barnabas homeward. Though they had suffered so much, they had comfort to give to others. A little girl went to a spring to get a pitcher of water. As she went home she met a poor, tired woman to whom she gave a drink from her pitcher. A little farther on she saw a dog panting in the hot sun. She set her pitcher down, and the dog

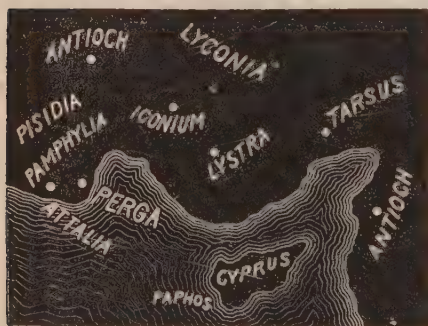
drank and was grateful. But she could not have given water if her pitcher had been empty. Teach that if our hearts are empty of comfort, of love, of Jesus, we cannot give to hungry, thirsty ones we meet. Tell that Paul gave instruction also. Where had Paul learned? Teach that Jesus, who taught him, wants to teach us, and that he will teach us through the Sunday-school lessons, and in many ways, if we will only listen and



try to learn. Paul telling about the Open Door. Tell why Paul called the Church together when he reached home. He wanted all to know what God had done. Use blackboard illustration, and teach that the door of faith is open to any little child. Teach "Believe in the Lord Jesus Christ," etc., and show that to obey this command, is to enter the door of faith. Teach that God is to be found anywhere, but that his own house is a good place in which to look for him, and that therefore it is best for children to get in the habit of going to church. Let children tell what lies on the other side of the Open Door—Love. Peace, Work for Jesus, etc., and teach that those who come and look at this door and turn away, show by this that they do not want God and heaven and eternal life,

Blackboard.

BY J. B. PHIPPS, ESQ.



This map may be sketched in outline, and let the scholars name and locate the places. Or the places may be written, and the route traced out with red chalk. If you have room on the board when all is done write, "End of the First Missionary Journey." "What has the harvest been?"

SUGGESTION FOR ANOTHER BLACKBOARD ILLUSTRATION.

In the middle of the board draw the trunk of a tree with the branches just beginning to show at the top of the board. On the trunk write "The Apostles," beneath write, "Like a tree, rooted and grounded in the faith." On one side write, "The storm makes stronger," and on the other side, "The sunshine makes fruitful." The teaching of this is that the apostles were like a tree which takes deeper root through being storm-tossed. They came back from their journey stronger in the faith.

Lesson Word-Pictur

It was only the other day that Lystra was frantic in its desire to sacrifice to Paul and Barnabas, and to-day—who are those Jews from Antioch and Iconium, stealing into Lystra's gates, mischief in their faces? What are they muttering to those little groups on the street?

"Deceivers! Impostors! Cast them out!" are they saying? A mob is gathered. Lystra is mad to think the apostles, unlike other men, were unwilling to receive sacrifices and humbug their fellows. "Stone them!" is the angry shout now raised. Almost every body joins in the wild-beast cry. Ah, there is the late Jupiter! "Stone him, stone him!" is the shout. A furious volley flies toward Paul. He falls. He is cruelly stoned into a senseless heap. His apparently dead body is dragged by an insane mob out of the city, and there left. Disciples have followed. They stand about the unconscious form. They bend to it. They lift the helpless hands. They wipe the scarred, bleeding face. Lo, he opens his eyes! His lips move! He rises! He walks! The next day he hastens away with Barnabas. From place to place, we watch them journeying strengthening disciples, ordaining pastors. At last they reach Antioch, "from whence they had been recommended" to God's grace for their work. Home among their own, with the old faces, among the beloved of the Lord! No more stoning now, or weary journeyings, or sleepless nights, but home to receive sympathy and rejoice over God's opening doors. Blessed home in the fellowship of the Church, a feast now that is an antepast of the hereafter.

SECOND QUARTERLY REVIEW.

JUNE 24.

HOME READINGS.

- M.* Lessons I, II. Acts 8. 14-40.
Tv. Lessons III, IV. Acts 9. 1-31.
W. Lessons V, VI. Acts 9. 32-43; 10. 30-44.
Th. Lesson VII. Acts 11. 19-30.
F. Lesson VIII. Acts 12. 1-17.
S. Lessons IX, X. Acts 13. 1-16; 43-52.
S. Lessons XI, XII. Acts 14. 1-28.

REVIEW SCHEME FOR SENIOR STUDENTS.

- I. Repeat the TITLES and GOLDEN TEXTS of the second quarter.
- II. State the DOCTRINAL SUGGESTIONS, and show their relation to each lesson.
- III. Show in the lessons below the PROGRESS OF THE CHRISTIAN CHURCH AMONG THE GENTILES.

- Lesson 1. The attempted purchase.
- Lesson 2. The first Gentile convert.
- Lesson 3. The arrested persecutor.
- Lesson 4. The word at Damascus.
- Lesson 5. The healing word.
- Lesson 6. The praying centurion.
- Lesson 7. The first Gentile Church.
- Lesson 8. The imprisoned missionary.
- Lesson 9. The missionary tour.
- Lesson 10. The door opened.
- Lesson 11. The mistaken worship.
- Lesson 12. The tour completed.

IV. Show how the lessons present the following PRACTICAL DUTIES:

- Lesson 1. Purity of motive.
- Lesson 2. Study of God's word.
- Lesson 3. Obedience to the call of God.
- Lesson 4. Confession of faith in Jesus.
- Lesson 5. Sympathy with the sorrowing.
- Lesson 6. Earnestness in prayer.
- Lesson 7. Sympathy with the needy.
- Lesson 8. Sympathy with the persecuted.
- Lesson 9. Boldness in reproving sin.
- Lesson 10. Fearlessness in witnessing for the truth.
- Lesson 11. Humility in service.
- Lesson 12. Steadfastness in duty.

Special Quarterly Service.—Topic: The Church.
 1. The foundation of the Church. 2. The elements of a true Church. 3. Our duties toward the Church.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

[To the Scholar.—1. Read over the lessons of the quarter carefully as they are given in the Home Readings. 2. As you read each lesson see how the Questions upon it, given below, are answered. 3. Learn the Title and Golden Text of each lesson. 4. Find on the map all the places named in the lessons. 5. Review all your work on Saturday, and once more on Sunday.]



QUESTIONS FOR HOME STUDY.

Lesson I.—Simon the Sorcerer. Acts 8. 14-25.—In what place was he? Who came there? What followed the laying on of his hands? What did Simon try to do? How was he rebuked? Repeat **GOLDEN TEXT**. How may wrong hearts be made right?

Lesson II. Philip and the Ethiopian. Acts 8. 26-40. Where did they meet? Who was the Ethiopian? What was he doing? What did Philip do for him? What is the **GOLDEN TEXT**? Why should a believer rejoice?

Lesson III. Saul's Conversion. Acts 9. 1-18.—Who was Saul? What did he do? Where was he going? How was he stopped? What did the Lord say to him? Who laid his hands on him? What is it to be converted? Repeat **GOLDEN TEXT**.

Lesson IV. Saul Preaching Christ. Acts 9. 19-31.—What had Saul been? What was he now? Where did he preach? What did his enemies do? How did he escape? Where did he go? Repeat **GOLDEN TEXT**. How may we stand up for Jesus?

Lesson V. Peter Working Miracles. Acts 9. 32-42.—What miracle took place at Lydda? What woman died at Joppa? Why was she especially mourned? How was she restored? Repeat **GOLDEN TEXT**.

Lesson VI. Peter Preaching to the Gentiles. Acts 10. 30-44.—Who are the Gentiles? What Gentile was the first Christian? Who told him to send for Peter? What did Peter tell him? Repeat the **GOLDEN TEXT**.

Lesson VII. The Spread of the Gospel. Acts 11. 19-30.—What led to the spreading of the Gospel? Who were its first preachers? Where was the first Church of the Gentiles? What is the **GOLDEN TEXT**? Who came to visit it? What did its members do for the people in Judea? How does this show that we can help others?

Lesson VIII. Herod and Peter. Acts 12. 1-17.—Who was Herod? What did he do to the Church? What did he do to Peter? What did the Church do for Peter? How was Peter delivered? How does this prove the **GOLDEN TEXT**?

Lesson IX. Paul and Barnabas in Cyprus. Acts 13. 1-12.—Who were sent out as missionaries? What is the **GOLDEN TEXT**? Where did they begin their work? Whom did they meet as an enemy? What happened to him? What ruler was converted?

Lesson X. At Antioch. Acts 13. 13-52.—What Antioch was this? Where did Paul preach in that city? What was the result of his preaching? What did the preachers say when the Jews opposed them? What is said in the **GOLDEN TEXT**? What led to their leaving Antioch? What example do we find in their conduct?

Lesson XI. At Iconium and Lystra. Acts 14. 1-18.—What took place at Iconium? What miracle was wrought at Lystra? What was its effect on the people? What did the apostles do and say? What is the **GOLDEN TEXT**?

Lesson XII. End of First Missionary Journey. Acts 14. 19-23.—What change took place in the feelings

of the Lystrans? What did they do to Paul? What did Paul do? Where did the missionaries next preach? What did they on the return journey? What report did they bring? How does the **GOLDEN TEXT** present our duty?

Special Quarterly Service.—Topic: The Church. 1. The foundation of the Church. 2. The elements of a true Church. 3. Our duties toward the Church.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

Repeat the **GOLDEN TEXTS** for the quarter.

- | | |
|---------------------|------------------|
| 1. Thy heart— | 7. And the hand— |
| 2. And he went— | 8. The angel— |
| 3. And he received— | 9. Separate— |
| 4. He which— | 10. And the— |
| 5. Jesus— | 11. Speaking— |
| 6. On the— | 12. Go ye— |

REVIEW QUESTIONS.

LESSON I.—What did Simon want to buy of the apostles? The power of the Holy Spirit. How did Peter rebuke him? "Thy money perish with thee."

LESSON II.—Whom did Philip meet in the desert? An Ethiopian nobleman. What did Philip show him? That Jesus was the Son of God. What did he ask of Philip? To be baptized.

LESSON III.—Who spoke to Saul while on his way to Jerusalem? Jesus. With what was he smitten? Sudden blindness. How was Saul changed? From an enemy to a friend of Jesus. Prov. 16. 9.

LESSON IV.—How did Saul show his change of heart? He preached Jesus with great power. What did the Jews plan to do? Kill him. Where did he go? To Jerusalem to join the believers.

LESSON V.—Whom did Peter heal at Lydda? Eneas, who had been sick eight years. Whom did he raise from the dead at Joppa? Tabitha, a follower of Jesus.

LESSON VI.—Who sent for Peter to learn about Jesus? Cornelius and his friends. What blessing did God send down upon them? The Holy Spirit.

LESSON VII.—In what city did the disciples first preach to the Gentiles? The city of Antioch in Syria. What name was first given to believers in that city? The name of Christians. Who did a great work there? Saul and Barnabas.

LESSON VIII.—Who opened the prison doors for Peter? The angel of the Lord. 1 Pet. 3. 12. Why did God thus help him? In answer to prayer for Peter.

LESSON IX.—Who sent for Barnabas and Saul that he might hear about Jesus? The governor of Paphos. Who spoke against Christ? Elymas, the sorcerer. How was he punished? With blindness.

LESSON X.—What did the Gentiles gladly receive? The teachings of the apostles. Why were the Jews angry? Because salvation was promised to others besides themselves. What did they do? They drove Saul and Barnabas out of the city.

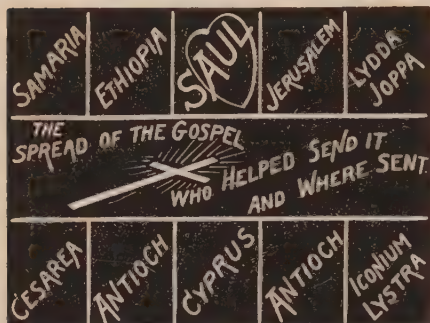
LESSON XI.—What miracle did Paul work at Lystra? The healing of the lame man. What did the heathen people prepare to do? Worship the apostles as gods. What did they declare themselves to be? Men like others.

LESSON XII.—What happened to Paul? He was stoned by the Jews. Where did the apostles then go? Back to Antioch in Syria. What did they tell the believers? Of all that God had done.

Special Quarterly Service.—Topic: The Church. 1. The foundation of the Church. 2. The elements of a true Church. 3. Our duties toward the Church.

Blackboard.

BY J. B. PHIPPS, ESQ.



The central thought of the review is the spread of the Gospel, (represented by the cross.) The design cannot be of much greater use than as an aid to the memory. The first lesson represents the spread of the Gospel in Samaria. The superintendent can arrange for a certain class, or scholar, to tell the school in regard to this place, who helped send the Gospel tidings, and relate any incidents that occurred. He can then, from the desk, briefly touch on the leading thought, or truth, in application of the lesson. Thus each of the ten lessons noticed can be reviewed. Ask in conclusion what lesson has been omitted. Review that. It is suggested that, in order to avoid any feeling that reviews are tedious, the superintendent should prepare an outline programme for his own guidance, and see that a verse or two of an appropriate hymn be sung at intervals.

LESSONS FOR JULY, 1883.

- JULY 1. Joshua Successor to Moses. Josh. 1. 1-9.
 JULY 8. Passing over Jordan. Josh. 3. 5-17.
 JULY 15. The Plains of Jericho. Josh. 5. 10-15;
 6. 1-5.
 JULY 22. Israel Defeated at Ai. Josh. 7. 10-26.
 JULY 29. Reading of the Law. Josh. 8. 30-35.

Dr. Adam Clarke on Choirs.

THE following extract is from the Life of Adam Clarke, written by his son, the Rev. J. B. B. Clarke, of Trinity College, Cambridge. It exhibits evils to which congregations have been subject from time to time through dependence on choirs:

"When the seats of this chapel (a new one recently erected) were in course of being let, he noticed, for the first time, what he had occasion to notice with pain often after, how difficult it is to satisfy a choir of singers; of how little use they are in general, and how dangerous they are at all times to the peace of the Church of Christ. There was here a choir, and there were some among them who understood music as well as most in the nation; and some who, taken individually, were both sensible and pious. These, in their collective capacity, wished to have a particular seat, with which the trustees had not conveniently accommodate them, because of their engagements to other persons. When the singers found they could not have the places they wished, they came to a private resolu-

tion not to sing in the chapel. Of this resolution the preachers knew nothing. It was Mr. C.'s turn to preach in the chapel at Gun Wharf the next Sabbath morning at seven; and there they intended to give the first exhibition of their dumb show. He gave out, as usual, the page and measure of the hymn. All was silent. He looked to see if the singers were in their places; and behold, the choir was full; even unusually so. He, thinking they could not find the page, or did not know the measure, gave out both again; and then looked them all full in the face, which they returned with great steadiness of countenance. He then raised the tune himself, and the congregation continued the singing. Not knowing what the matter was, he gave out the next hymn as he had given out the former, again and again; still they were silent. He then raised the tune, and the congregation sung as before. Afterward he learned that, as the trustees would not indulge them with the places they wished, they were determined to avenge their quarrel on Almighty God; for he should have no praise from them since they could not have the seats they wished! The impiety of this conduct appeared to him in a most heinous point of view; for, if the singing be designed to show forth the praises of the Lord, the refusing to do this, because they could not have their wills in sitting in a particular place, though they were offered, free of expense, one of the best situations in the chapel, was a broad insult to God Almighty. They continued this ungodly farce, hoping to reduce the trustees, preachers, and society to the necessity of capitulating at discretion; but the besieged, by appointing a man to be always present to raise the tunes, cut off the whole choir at a stroke. From this time the liveliness and piety of the singing were considerably improved; for now the congregation, instead of listening to the warbling of the choir, all joined in the singing; and God had hearty praise from every mouth."

Illustrations.

1. An illustration of the nature of *incident* ought to be true and picturesque.
2. An incident of the sort taken from nature ought to be familiar, so as not to need explanation in itself.
3. An incident out of biography and experience should have no lack of probability, naturalness, and fitness.
4. Any incident or story which will not keep with itself in the memory the appended lesson is a waste of teaching power, though it may for the moment keep up attention.—*Dr. John Hall in "Progress."*

THE truly good teacher gets through before any one else, sits back with his hands in his pockets, while the boys "serouge," whisper, "titter," and—think what a mass of knowledge lies unused in his teeming brain, and wish that they were playing marbles in the street.

Review Service for the Second Quarter.

Superintendent. What is the title of the First Lesson?
School. Simon the Sorcerer.

Superintendent. What is the Golden Text?

School. "Thy heart is not right in the sight of God."

Superintendent. Give an abstract of the lesson.

First Scholar. The apostles at Jerusalem having heard that Samaria had received the word of God, sent Peter and John unto the believers there, upon whom the Holy Ghost descended after that Peter and John had put their hands upon them. There was one Simon, a sorcerer, who witnessed this scene, and he offered money to the apostles to give him power to bestow the Holy Ghost upon whomsoever he might lay his hands. But Peter severely rebuked the man, and urged him to repent of his wickedness, and pray to God to forgive the sin of his heart. Simon in his fear asked the apostles to pray for him. After the apostles had preached in many Samaritan villages they returned to Jerusalem.

Superintendent. What practical lessons are thus taught?

Girls. That false faith cannot equal the true; that spiritual power is the free gift of God; that we must have pure motives; that God alone can deliver us from the bonds of iniquity.

Superintendent. What is the title of the Second Lesson?
School. Philip and the Ethiopian.

Superintendent. What is the Golden Text?

School. "And he went on his way rejoicing."

Superintendent. Give an abstract of the lesson.

Second Scholar. Philip, one of the seven deacons, received a commandment from an angel to go toward the south, and he arose and went. A man of authority under Candace, queen of the Ethiopians, who had charge of all her treasure, had been to Jerusalem to worship, and was returning, sitting in his chariot, reading the prophet Isaiah. Commanded by the Spirit, Philip went to the man and asked him if he understood what he read. To which he responded, "How can I, except some man guide me?" At the request of the Ethiopian, Philip sat by him, and, explaining the passage, preached unto him Jesus. When they came to water the Ethiopian requested Philip to baptize him, which was done after that he had confessed his faith in Christ. After the baptism "the Spirit of the Lord caught away Philip," but the Ethiopian "went on his way rejoicing."

Superintendent. What practical lessons are thus taught?

Girls. That scriptural study is a profitable use of time; that the Holy Spirit is ready to help the earnest seeker; that an opportunity for preaching Christ may be readily found by those seeking it.

Superintendent. What is the title of the Third Lesson?

School. The Conversion of Saul.

Superintendent. What is the Golden Text?

School. "And he received sight forthwith, and arose and was baptized."

Superintendent. Give an outline of the lesson.

Third Scholar. Saul, an enemy of the Christian Church, having authority from the high-priest, went unto Damascus for the purpose of bringing all Christians whom he could find, bound to Jerusalem. When he came near to Damascus a bright light shone about him. "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." And Saul, "trembling and astonished, said, Lord, what wilt thou have me to do?" The Lord then directed Saul what he should do. The men who were with him were speechless, having heard the voice, but having seen no man. These led Saul into the city, and for three days he was without sight, and did eat nothing. There was a disciple in Damascus named Ananias, who, under the command of God, went to Saul, and, putting his hands upon him, "immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized."

Superintendent. What are some practical teachings of this lesson?

Girls. That God overthrows the designs of the wicked; that God is merciful to the sinful; that we should immediately recognize and obey the divine call; that we should begin at once to work for Jesus.

Superintendent. What is the title of the Fourth Lesson?

School. Saul Preaching Christ.

Superintendent. What is the Golden Text?

School. "He which persecuted us in times past now preacheth the faith which once he destroyed."

Superintendent. Give an abstract of the lesson.

Fourth Scholar. After Saul's conversion he remained a few days in Damascus, "and straightway preached Christ in the synagogues that he is the Son of God." This action very much amazed the people, for they knew that Saul had come to Damascus for the purpose of injuring and not to help the Christian cause. He was so successful that the Jews became angry with him, and planned to kill him, but the disciples by night let him down by the wall of the city in a basket. When Saul came to Jerusalem the saints were afraid of him, and would not believe that he was a disciple until Barnabas explained to them the manner of his conversion. Then the Grecians which were in Jerusalem sought to kill Saul, but the brethren sent him forth to Tarsus. Then all the churches had rest from persecution for a season.

Superintendent. What practical lessons are taught?

Girls. That it is the duty of those receiving spiritual truth to tell it; that the Church should gladly receive a penitent sinner; that if we boldly preach the truth there will be some to oppose us; that when the churches labor harmoniously they will prosper.

SINGING BY THE SCHOOL.

L. M.

Jesus, my all, to heaven is gone,

He whom I fix my hopes upon;

His track I see, and I'll pursue

The narrow way, till him I view.

Lo! glad I come; and thou, blest Lamb,

Shalt take me to thee as I am;

Nothing but sin have I to give;

Nothing but love shall I receive.

Superintendent. What is the title of the Fifth Lesson?

School. Peter Working Miracles.

Superintendent. What is the Golden Text?

School. "Jesus Christ maketh thee whole."

Superintendent. Give an account of the lesson.

Fifth Scholar. When Peter came to the saints which dwell at Lydda, he found there "a certain man named Eneas who had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole," and he was made well immediately, and all that dwell thereabout turned to the Lord. At Joppa there was a disciple named Dorcas. "This woman was full of good works and alms-deeds." And it came to pass that she died. When Peter came, for whom the disciples at Joppa had sent, they showed him the coats and garments which Dorcas had made. Peter dismissed all from the room where the body was laid, "and kneeled down and prayed, and turning him to the body, said, Tabitha, arise. And she opened her eyes; and when she saw Peter she sat up." Peter then took her by the hand and presented her alive to her friends. When this became known many believed in the Lord.

Superintendent. Give some practical lessons which are here taught.

Girls. The value of a useful and holy life; the value of a prompt and willing obedience to the call of suffering and grief; there is a hope of a resurrection.

Superintendent. What is the title of the Sixth Lesson?

School. Peter Preaching to the Gentiles.

Superintendent. What is the Golden Text?

School. "On the Gentiles also was poured out the gift of the Holy Ghost."

Superintendent. Give an abstract of the lesson.

Sixth Scholar. Cornelius, a Roman centurion at Cesarea, received a remarkable answer to prayer, in which a man in bright clothing stood beside him, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." He was then instructed to send to Joppa for Peter, who promptly responded. When he came to the centurion's house, Peter declared that God was no respecter of persons, and then preached Jesus unto the Gentiles, and while he yet spake "the Holy Ghost fell on all them which heard the word."

Superintendent. What practical lessons are here taught?

Girls. That God hears the prayers of the sincere in heart; that earnest prayer for divine guidance will be answered; that spiritual gifts are within the reach of all men; that salvation is found through faith in Christ.

Superintendent. What is the title of the Seventh Lesson?

School. The Spread of the Gospel.

Superintendent. What is the Golden Text?

School. "And the hand of the Lord was with them; and a great number believed, and turned unto the Lord."

Superintendent. Give an outline of the lesson.

Seventh Scholar. There arose a persecution on account of Stephen, and they which were scattered abroad preached only to the Jews; but some, when they came to Antioch, preached unto the Grecians the Gospel of Christ, and many turned unto the Lord. When the Church at Jerusalem heard of this, they sent Barnabas to Antioch, who, when he was come, "exhorted them all that with purpose of heart they would cleave unto the Lord." Barnabas then went to Tarsus for Saul, and they, returning to Antioch, dwelt there a whole year, and taught the people. "The disciples were called Christians first in Antioch." At this time certain prophets came from Jerusalem, and one, Agabus by name, prophesied a famine, which came to pass. Upon hearing the prophecy, the saints at Antioch sent relief to the brethren dwelling in Judea by the hands of Barnabas and Saul.

Superintendent. What are the practical teachings?

Girls. That the prejudices of men break down under the influence of the Holy Spirit; that persecution strengthens rather than weakens the Church; that a common faith awakens sympathy and prompts generous gifts.

Superintendent. What is the title of the Eighth Lesson?

School. Herod and Peter.

Superintendent. What is the Golden Text?

School. "The angel of the Lord encampeth round about them that fear him."

Superintendent. Give an abstract of the lesson.

Eighth Scholar. Herod the king, to vex the Church, killed James, the brother of John, with the sword. When he saw that this pleased the Jews, he took Peter also, and put him in prison under the special guard of sixteen soldiers. "Peter therefore was kept in prison, but prayer was made without ceasing of the Church unto God for him." The night before Herod intended to bring him forth, Peter slept, bound with chains, between two soldiers, while others guarded the door of the prison. Suddenly an angel of the Lord came to Peter and smote off his chains, raised him up, bade him dress, and led him safely away from the soldiers, and when they came to the outer iron gate it opened to them of its own accord, and Peter found himself alone and free in the streets of the city. Peter thought that he had been dreaming, but when he found out that the Lord had actually delivered him, he went to the house of Mary, the mother of John, where many were praying for him, and after knocking for some time was admitted to his astonished friends. After he had told them of his deliverance he departed into another place.

Superintendent. What are the practical lessons?

Girls. That the good are sometimes oppressed by the wicked and strong; that God always knows where his servants are, and what is being done to them; that God is able to deliver his saints from prison and trouble; that God hears and answers prayer.

Superintendent. What is the title of the Ninth Lesson?

School. Paul and Barnabas in Cyprus?

Superintendent. What is the Golden Text?

School. "Separate me Barnabas and Saul for the work whereunto I have called them."

Superintendent. Give an abstract of the lesson.

Ninth Scholar. This lesson gives an account of the call of Barnabas and Saul by the Holy Ghost for a special work. Receiving the blessing of their brethren, and being sent forth by the Holy Ghost, they went from place to place preaching in the synagogues of the Jews. At Paphos, a town on the island of Cyprus, the deputy desired to hear the word of God. But a sorcerer, who was with him, sought to turn him from the faith. But Saul rebuked the sorcerer, and the Lord smote him with blindness. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

Superintendent. Give some practical teachings.

Girls. This lesson teaches the missionary spirit; that special work needs special consecration; that it is dangerous to oppose the Holy Spirit.

SINGING BY THE SCHOOL.

7, 6.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

Superintendent. What is the title of the Tenth Lesson?

School. At Antioch.

Superintendent. What is the Golden Text?

School. "And the word of the Lord was published throughout all the region."

Superintendent. Give an account of the lesson.

Tenth Scholar. At Antioch Paul was invited to preach in the synagogue on a Sabbath day, and won some to the faith. On the following Sabbath almost the whole city came to hear the word of God. This filled the Jews with envy, and they contradicted the preaching of Paul and Barnabas. Whereupon they declared that the Jews had proven themselves unworthy of eternal life, and that inasmuch as they had been called to be a light to the Gentiles, they would now turn to them. This pleased the Gentiles, but the Jews stirred up a persecution against Paul and Barnabas, and expelled them from the place.

Superintendent. What are the practical lessons?

Girls. That the unbelieving heart is full of hatred to the truth; that the rejection or reception of the Gospel is a matter of our own choice.

Superintendent. What is the title of the Eleventh Lesson?

School. At Iconium and Lystra.

Superintendent. What is the Golden Text?

School. "Speaking boldly in the Lord."

Superintendent. Give an outline of this lesson.

Eleventh Scholar. At Iconium Paul and Barnabas won many to the faith, both Jews and Gentiles. But the unbelieving Jews stirred up the minds of the Gentiles, and made them evil affected toward the preachers, and planned an assault upon them, but they escaped to Lystra and Derbe, and the region thereabout, and there they preached the Gospel. At Lystra there was a man who had been a cripple from birth, and had never walked, to whom Paul "said with a loud voice, Stand upright on thy feet. And he leaped and walked." When the people saw this miracle they thought that the gods had come to them in the likeness of men. "And they called Barnabas, Jupiter; and Paul, Mercurius." The people, led by the priest of Jupiter, were about to sacrifice unto them, and the apostles with difficulty, by speaking unto them, prevented it.

Superintendent. Give some practical teachings.

Girls. That there are those who are ready to oppose any good work; that a bigoted heart resorts to harsh measures to accomplish its ends; that faith for healing opens the way to healing; that the honor of our work belongs not unto us but unto the Lord.

Superintendent. What is the title of the Twelfth Lesson?

School. End of the First Missionary Journey.

Superintendent. What is the Golden Text?

School. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Superintendent. Give an abstract of this lesson.

Twelfth Scholar. Certain Jews having come from Antioch and Iconium, they persuaded the people, who stoned Paul, and drew him out of the city supposing he was dead. But he revived, and the next day went with Barnabas to Derbe, where they preached, and afterward returned to the cities from which they had been expelled, and confirmed the souls of the disciples, and exhorted them to continue in the faith, and ordained some to be elders in every church. They then went to various places, and finally returned to Antioch, and rehearsed to the church their experiences and success.

Superintendent. State some practical lessons.

Girls. That when one gate to opportunity is shut we should seek another; that the Christian believer must expect trials; that we are accountable for our stewardship.

SINGING BY THE SCHOOL.

L. M.

Jesus shall reign where'er the sun
Does his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.

To him shall endless praise be made,
And endless praises crown his head;
His name like sweet perfume shall rise
With every morning sacrifice.

People and realms of every tongue
Dwell on his love with sweetest song,
And infant voices shall proclaim
Their early blessings on his name.

Book Notices.

Sermons and Speeches. By Atticus G. Haygood, D.D., President of Emory College, Oxford, Ga. Southern Methodist Publishing House, Nashville, Tenn. Price, \$1.25. This volume contains several vigorous and clearly written discourses by an independent, brave, and earnest man whose name is already widely known throughout the land. He has refused the Episcopacy proffered him by vote of the General Conference of his Church; has achieved a great success by enlisting the sympathy and practical aid of the distinguished philanthropist, George I. Seney, Esq., of Brooklyn, N. Y.; and is now at the head of a most important educational movement for the South under the auspices of the "Slater Fund." The sermons and speeches of a man thus full of enterprise, and thus blest with success, would, under any circumstances, be useful reading; but when we add to these attractions the literary merit and high moral tone and pre-eminently practical aim of the discourses we are recommending with great emphasis their wide circulation.

Children's Hour. [No.] First Congregational Church. From Meeting to Meeting. 1883. A most captivating device to interest children and youth in attending and enjoying the various services of the church. To each week of the year is given a page, with blank forms, like a check-book with its "stub," on which to duplicate the names of the young folks, their presence at, or absence from, "our meeting," Sunday-school, morning service, evening service; one half of the page being filled out is brought to the children's-meeting, or dropped into the pastor's box, the other half remaining to indicate the weekly interest in the social meetings. Rev. Frank Russell, of Mansfield, Ohio, has interleaved this excellent manual with pages of excellent suggestions to his "young folks."

Memorial of the Life and Labors of the Rev. Cyrus Dickson, D.D., Late Secretary of the Board of Home Missions. By S. J. M. Eaton, D.D. New York: Robert Carter & Brothers, 530 Broadway. This admirably written life of an eminent Presbyterian clergyman, by a brother beloved, will be read with pleasure and profit, not only by ministers of the same Church, but by all who are interested in the kingdom of Christ and in his faithful servants who live and die for his glory.

The Penman's Hand-Book. For Penmen and Students, embracing a History of Writing; many Complete Alphabets; Practical and Ornamental Penmanship, also chapters on Teaching Penmanship, Business Letter Writing, Off-Hand Flourishing, etc. By G. A. Gaskell. New York city, published by the author. 1883.

Manual of Bible History. In Connection with the General History of the World. By the Rev. William G. Blake, D.D., LL.D. London, Edinburgh, and New York: T. Nelson & Sons. The volume contains not only an outline of Bible history illustrated by the latest results of Oriental research and travel, but it glances at the parallel history and progress of the leading nations of the world, showing what was going on elsewhere while the Bible history was being enacted. It is a satisfactory book.

Haydn's Dictionary of Dates. Seventeenth Edition, containing a History of the World to the Autumn of 1881. Revised for American readers. New York: Harper & Brothers, Franklin Square. This edition is by Benjamin Vincent, Librarian of the Royal Institution of Great Britain. The American Edition has been

prepared by George Cary Eggleston. The design of the book is to "comprise the greatest body of general information that has ever appeared in a single volume; to produce a book of reference whose extensive usefulness may render its possession material to every individual, in the same manner that a London directory is indispensable in business affairs to a London merchant." The aim of the projector is fully realized in the wealth of information which crowds the pages of this useful book.

Proceedings and Addresses of the National Educational Association. 1882. A full report of the fifty-third consecutive annual meeting of the American Institute, and the twenty-first annual meeting of the National Educational Association, held conjointly at Saratoga, July 11-14. The book contains many very valuable addresses and other articles.

Spurgeon's Sermons. Ten Series. Comprising nearly two hundred and fifty discourses, with complete indexes of both texts and subjects. Published by Carter & Brothers, 530 Broadway, New York. Ten volumes, \$10. Mr. Spurgeon is fresh, vigorous, eminently evangelical, and practical.

W. M. Hunt's Talks in Art. First and Second Series, prepared by Helen M. Knowlton. Published by Houghton, Mifflin, & Co., Riverside Press, Cambridge, Boston, Mass. These two volumes are as rich and suggestive in their contents as they are quaint and artistic in typographic make-up. Art criticisms, art counsels, art speculations, humor, sarcasm, sense, and philosophy, are all ingeniously and felicitously interwoven in these charming volumes. Books for all readers who care for art.

Mrs. Woodruff's Refuge. By Mrs. George Gladstone. The London Religious Tract Society. The story of a mother who brought back a wayward son to sobriety and religion by firm reliance on the written word of God, which was her refuge. It lacks brightness and freshness of style and treatment.

Bek's First Corner. By Mrs. Nathaniel Conklin, (Jennie M. Drinkwater.) Pp. 332. Price, \$1.50. New York: Robert Carter & Brothers. This is a most unfortunate title for an otherwise bright and interesting book. It is the story of the first twenty-five years of a girl's life, who started out to try to do, in all things, the will of God. It teaches encouraging and inspiring truth, helpful to those who are trying to build up life and character after the same grand pattern.

Shandon Bells. A Novel. By William Black. A characteristic story, full of vivid and powerful pictures, with little of lofty purpose pervading it.

Worldliness in the Churches. Sermons preached simultaneously by the Mansfield ministers, and introduced with a common appeal to all church members, October 29, 1882. *The Hurt of Worldly Pleasures to the Spiritual Life of the Church.* A sermon preached by the pastor in the Congregational Church of Mansfield, Ohio, Sunday morning October 29, 1882. Prefaced by *An Appeal* read by the city clergy to all the church members. Mansfield, Ohio: Geo. U. Harn & Brothers, 1882. Two valuable documents.

The Diadem of School Songs. By Wm. Tillinghast. 160 pages. Syracuse, N. Y.: C. W. Bardeen. A new edition of an old book, contains day-school songs for children, illustrated by Edward Sears, and also a Manual for teachers. It is a good book for the home, as well as the day-school.

Meyer's Acts of the Apostles. By H. A. W. Meyer. American Edition. Translated from the Fourth German Edition. Edited by William Ormiston, D.D. \$2 50. 512 pages. New York: Funk & Wagnalls. Meyer's Commentaries have long since taken the front rank in learning and criticism, and his work on Acts is one of the best of the series. You are sure to find a most thorough exhaustive discussion of every doubtful original text, and an attempt to get at the exact meaning of the writer, unbiased by our later theological prejudices. His peculiar views of inspiration are to be remembered, and for this reason his work is sometimes destructive, but on the whole it is safe and strong. Dr. Ormiston has prepared this edition for the press with the purpose of affording special help to Sunday-school teachers, the lessons for a part of 1883 and 1884 being selected from Acts. The American edition is a very great improvement every way on the two-volume English edition, and Dr. Ormiston deserves the thanks of students for his part of the work.

Shakespeare's Pericles, Prince of Tyre. 164 pages. And *The Two Noble Kinsmen.* 203 pages. Written by John Fletcher and William Shakespeare. We have from Harper & Brothers the two last volumes of the works of Shakespeare, edited by William J. Rolfe. The careful editing, and the beautiful form in which these works have been published, specially adapt them to home and school reading. The concluding volumes have been abridged and expurgated.

Peerless Praise. By J. H. Kurzenknebe. 189 pages. Price, 35 cents. Philadelphia: John J. Hood. A collection of hymns for the Sabbath-school, with a department of elementary instruction in the practice of vocal music. It is an attempt to bring Sunday-school songs fully abreast of the other helps of the day. The work is well done.

The Prayers of the Bible. Containing a careful and exhaustive analysis of all the passages of the Bible relating to prayer. This volume fills a gap in literature, and is a complete answer to the questions, How to pray, and How God answers prayer. The book is indorsed by some of the ablest ministers of all the denominations, and should find a place in every Christian home and on the table of every Bible student. The work is very well done by the compiler, Mr. Philip Watters, who has added a most complete index. The publishers have put it in a worthy dress. New York: Phillips & Hunt. 234 pages. 8vo. \$2.

A History of Latin Literature. By George Augustus Simcox, M.A., Fellow of Queen's College, Oxford. New York: Harper & Brothers. Two volumes. This is an attempt to make Latin literature intelligible and interesting to cultivated people who may wish to know more of its subjects and worth. It covers a wide field, and the author has not hesitated to use the work of the German authors, like Bernhardt, Teuffel, and Ebert, who have written so fully in the different departments of Pagan and Christian Latin literature. There is a fair amount of space given to the writings of the Church fathers, and a sufficient amount of biography to make their works intelligible. The old Latin poets find in Simcox a sympathetic historian, and he gives a large share of the space to the poets.

Tim and Tip. By James Otis. New York: Harper & Brothers. A juvenile book, giving the adventures of a boy and his dog. People who love pets, and especially boys who love pet dogs, will read this book with interest, and be led to treat dumb beasts with more consideration.

In the *Harper's Franklin Square Library* we have No. 300. *Who is Sylvia?* A story, by A. Price. No. 301. *The Wreck of "The Grosvenor."* By W. Clark Russell. A bright attractive story of the sea and seamen. No. 302. *Why we Laugh.* By Samuel S. Cox. Horace asked "Quid ridet?" Cox tries to tell you why, and to give the philosophy of humor—and at the same time many funny things.... From the National Temperance Society, New York, we have one of the most effective temperance lectures in *The Temperance Telescope*, with fourteen full-page engravings. The views are obtained by looking through a rum bottle as a telescope. It must do much good.... The current number of *Latine*, E. S. Shumway, Potsdam, N. Y., contains the news of the month in Latin, with selections from Horace, Virgil, etc.... We have in the Dime Series, published by Barden, Syracuse, N. Y., *A Question Book of Algebra*, useful and valuable to scholars and teachers.

Normal Work in Canada.

THE editor of the SUNDAY-SCHOOL JOURNAL has received the following, which we gladly place before the eyes of our readers:

"At the Canada Sunday-School Convention last October, when leading the conference on 'Sunday-school Teaching and Management,' you asked me to let you know how in our county—North York, Ont.—we conducted our normal classes, as at that conference it was intimated that we had been able to hold such classes successfully where there were no large centers of population. Owing to pressure of other duties I have been unable up to this date to meet your wishes.

"In the first place, much interest was aroused in Sunday-school work by conventions and institutes. These latter consisted of single evening sessions, held at different places by workers who drilled teachers and all who would take part on the lesson of the following Sabbath, and gave an address on some practical subject. When the need of systematic training and study became in this way realized, a Chautauqua graduate, well known as a good teacher, was secured to conduct a four-days' class. Circulars were sent out all through the county inviting those who wished to attend to send in their names, and promising them free homes in the village where the class was to be held. The course announced at first was the Preparatory Grade. The text-books were ordered so early that many of the intending students procured and studied them weeks before the class met. There were about thirty students, who, with an enthusiastic but thoroughly disciplined teacher, studied and drilled and studied from 9 A. M. to noon, from 2 to 5 P. M., and from 7 to 9 in the evening of the first three days. The forenoon of the fourth day was devoted to a general and final review. In the afternoon of that day some twenty-four bravely sat down to the written examination conducted by the committee of examiners. Of these only one failed to take the percentage prescribed at Chautauqua, and certificates procured from or through yourself were in due

time supplied to all entitled thereto. We were all delighted and astonished at this enthusiasm and work, considering the lack of experience and confidence so many had, as well as the limited time at our disposal.

"Subsequently we held other classes in different neighborhoods, all of which did good work, and now a limited number are in possession of the Chautauqua diploma, regularly and fairly won. Besides these a considerable number, having passed in two grades, are now waiting to complete their course at one or other of the classes announced for the winter.

"We have abandoned the expedient of securing teachers from outside, making use of some of our own best-drilled home talent, though at first outside help was both valuable and necessary.

"The value of these classes does not lie in the amount learned, or the certificate secured, but in the awakened consciousness of ability to become more efficient. This is a starting-point for fuller consecration and more intelligent service.

"You have now, in brief, the outline of our plan. Should you desire fuller information I shall gladly do what I can to furnish it. Yours faithfully,

"Aurora, Ont.

D. FOTHERINGHAM."

Consecration.

A boy, much moved by the appeals at a religious service for contributions and for personal dedication to God's work, met a collector with a plate, at the close of the service. "Put the plate lower—lower yet—lower still," asked the lad; till the collector, amused, put it on the floor. Then the lad sat down in the plate, and said, "I have no money to give to God and to this good work, and so I give myself." If that offering were made with right motives, we doubt not it was most acceptable to God. Many are willing to give money, or other things they can easily spare, to good objects; too few are ready to consecrate themselves, and to make personal sacrifices, in God's service.

Socrates was one of the most famous philosophers of ancient times. His pupils, who were much attached to him, once agreed that they would give him some present, each one as he was able. Those who were wealthy brought costly gifts, others, in poorer circumstances, presented humbler offerings; at length all had given something, except one young man. He then went to Socrates and said, "My master, I love you as much as any of your other pupils can, and I am deeply sensible of my obligations to you; but I am so poor I cannot purchase any thing worthy of your acceptance; so I give you myself. I will be your servant, and by loving, faithful labors I will try to make some returns for your goodness to me." Socrates replied, "I gladly accept your offering—you shall be mine—and I promise to return you to yourself a great deal better than you are now." Socrates meant that he would correct what was evil in him, and would give him such instructions, and so train him, that he would

make him, if possible, all he should be. Let us, with loving gratitude to God for all his past loving-kindness and tender mercies to us, consecrate ourselves and our all to him. He will then take us as we are; he will save us from sin and all evils; he will put and keep us right altogether; and then he will ever be our Father, our Friend, and our Portion.

When the Romans took possession of Collatia, the stipulation was, "We require yourselves, your city, your houses, your temples, your fields, your waters, and every thing you have to be unconditionally surrendered." The reply of the Collatian ambassadors was, "We thus surrender all." Then the Roman representative replied, "And so I accept you.

The Scripture requirement is: "Yield yourselves to the Lord." "Body, soul, and spirit" have to be "sanctified wholly," and "preserved blameless." The heart with its affections, the intellect with its powers, the body with its members, all must be given up to God.

"The knee that thou hast shaped shall bow to thee; the tongue which thou hast tuned shall chant thy praise; and thine own image—the immortal soul—shall consecrate herself to thee forever." Our time, talents, property, powers, every thing we hold, should be devoted to God.

"Father, into thy hands alone
I have my all restored;
My all thy property I own,
The steward of the Lord."

Hamilear, the celebrated Carthaginian, took his son, Hannibal, to the temple of their god, and then, putting his little boy's hand on the temple altar, he made him swear to be eternal foe to the Romans—the enemies of their country. Hannibal faithfully kept that vow. So let us come to the altar of Christ's cross. Let us humbly and earnestly by faith lay ourselves and our all on this altar, and as God accepts us let us resolve that we will be eternal foes to all sin, and that we will be willing to be, to do, or to suffer, all that God may appoint for his glory. We cannot give or do too much for the Lord.

"If so poor a worm as I
May to thy great glory live,
All my actions sanctify,
All my words and thoughts receive;
Claim me for thy service, claim
All I have, and all I am.
"Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours;
All I know, and all I feel;
All I think, or speak, or do;
Take my heart, but make it new!

"Now, O God, thine own I am,
Now I give thee back thine own;
Freedom, friends, and health, and fame,
Consecrate to thee alone:
Thine I live, thrice happy I;
Happier still if thine I die."

CLASS RECORD FOR JUNE, 1883.

	June 3.	June 10.	June 17.	June 24.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for June.

TENTH LESSON.
Tis sin that drives thee out,
Tis love that lets thee in ;
Come, love, and fill my heart,
And leave no room for sin.

ELEVENTH LESSON.
God is the Lord alone,
To him be worship given ;
The Lord of little hearts
Is Lord of earth and heaven.

TWELFTH LESSON.
If we are soldiers true,
We'll heed our Captain's call,
And go to tell the world
Of Him who died for all.

LESSONS FOR 1883.

Second Quarter.

- Apr. 1. SIMON THE SORCERER.....Acts 8. 14-25.
8. PHILIP AND THE ETHIOPIAN.....Acts 8. 26-40.
15. SAUL'S CONVERSION.....Acts 9. 1-18.
22. SAUL PREACHING CHRIST.....Acts 9. 19-31.
29. PETER WORKING MIRACLES.....Acts 9. 32-43.
May 6. PETER PREACHING TO THE
GENTILES.....Acts 10. 30-44.
13. THE SPREAD OF THE GOSPEL.....Acts 11. 19-30.
20. HEROD AND PETER.....Acts 12. 1-17.
27. PAUL AND BARNABAS IN CYPRUS.....Acts 13. 1-12.
Jun. 3. At Antioch.....Acts 13. 13-16,
and 43-52.
10 At Iconium and Lystra.....Acts 14. 1-18.
17. End of First Missionary
Journey.....Acts 14. 19-28.
24. Second Quarterly Review.

THE music for the lessons in June may be found in the SUNDAY-SCHOOL JOURNAL for April. As all good Sunday-school teachers are supposed to keep their file of JOURNALS, it will be but little trouble for them to bring the April number to the Sunday-school. This is certainly better than giving four pages to the music every month.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS : SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least one month in advance.

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EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.
Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.